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BIOGRAPHY.

REV. W. ROBERTSON, D.D.

[Concluded from page 229.]

THE sacrifice which Dr. Robertson had made to the principle of religious integrity was, however, in a consoling degree, compensated by the benevolence of those who revered his virtue; and the scantiness of his income, in consequence of resigning the livings which he had held in his own country, was made up, in some measure, by the benevolence of strangers. In 1773 Dr. Robertson received, from an unknown hand, a most acceptable and a most liberal present of 500*l*. The name of the donor, says Dr. Disney, it would only be a presumptive conjecture in me to mention. Nor were others wanting generously to assist him according to their ability. Another eminently distinguished character, whom Dr. Disney, from motives of delicacy, forbears to name, administered munificently to his necessities, to the last hour of his life.

In 1772 Dr. Robertson was chosen one of the Committee to carry on the business of the Society of Clergymen, &c. in framing and presenting the famous petition to the House of Commons of Great Britain, praying to be relieved from the obligation of subscribing assent and consent to the Thirty-nine Articles, and all and every thing contained in the book of Common Prayer. After this he lived several years at Wolverhampton, performing the duties of his office, in the greatest harmony with all sorts of people there, and enjoying, "with a deep sense of his infirmities," as he himself expresses it, "some satisfaction from the reflection, that in his humble station he had done something for promoting and securing those great blessings of human life, liberty, and property, for his fellow-creatures." His conviction of the truth of the doctrine of the Divine Unity, and of the proper humanity of Christ, was improved and strengthened as he advanced in years; and he was finally settled therein by the writings of Mr. Lindsey and Dr. Priestley.

His own valuable little volume, entitled, "An Attempt to explain the Words, Reason, Substance, &c." came to a third

edition in 1767. In 1769 there was published, in Ireland, an answer to it, entitled, "A Confutation of an Attempt to explain, &c." By the Rev. Smyth Loftus, M. A. Vicar of Coolock, in two volumes. Dr. Robertson once entertained a design of replying to Mr. Loftus's book; but his engagements and infirmities account for his not executing it.

Dr. Disney says, that he had good reason to ascribe a poem, published in 1768, entitled "Electheria," and inscribed to Mrs. Macaulay, to Dr. Robertson, who, he also thinks, during his residence in London, and previously to his removal to Wolverhampton, wrote some few articles in the Monthly Review.

In the year 1728 Dr. Robertson married Elizabeth, daughter of Major William Baxter, who, in his younger years, had been an officer in Ireland, in the armies of King Charles II. and James II.* By this lady, who was extremely beautiful in her person, but much more so in her mind, Mr. Robertson had twenty-one children. Eight years after their marriage, he inscribed to her a Poem on her Needle, which was inserted in a periodical publication.

Dr. Robertson was the mournful survivor of his amiable consort, and of all his children. In March 1779 he concluded a letter to his friend Dr. Disney with an affecting recital of some of his more severe trials, not forgeting, however, his wonted submission on all occasions to the will of God. "I have lived," said he, "almost 74 years, and have enjoyed many, many comforts in this life, so that I may now thankfully rise from table, as a guest fully satisfied with my entertainment. Indeed in the last three years I have suffered what the generality of the world call great afflictions—in my health, and in my family. In the year 1777, I lost my beloved daughter. . . . . In the year 1778 my eldest son, who was a Lieutenant, fell at Rhode Island; and already, in 1779, I have received an account of the death of my other daughter in Dublin. But I have been so accustomed to the death of my children, that at last I see nothing strange in it. I only wonder that I have staid so long behind them. I think my case is extraordinary,

* Major Baxter was cashiered by the Earl of Tyrconnel, James's Lord Lieutenant of Ireland, as a person not to be depended upon in carrying on his or his master's designs. Upon this he repaired to London, and complained of it to the Duke of Ormond, to whose estates his father was steward. His Grace, who was, with other English Noblemen, in a correspondence with the Prince of Orange, recommended him to that Prince, by whom he was immediately appointed to a company in his own forces. In this station he returned to England with the Prince at the Revolution, and was active and vigorous in his endeavours to effect that great event. While he was in Holland he wrote a remarkable letter to Dr. Burnett, afterwards Bishop of Salisbury †.

† See Appendix, No. I.

that of twenty-one children, which my wife brought me, I have outlived them all but *one*. So that I have often occasion to say with Job—'The Lord gave, and the Lord hath taken away: 'blessed be the name of the Lord.'"

Dr. Robertson, as Mr. Lindsey has well observed, "retained and kept up that serenity and cheerful trust in the Divine Providence which can only belong to the virtuous and innocent mind, that has always before it those prospects which the Gospel opens into a happy futurity, where the holy and the good will meet again, never to part more *."

It was the will of God, that his domestic afflictions should not close here. He lived to bury that one and only surviving child out of so great a number. Some of the more remote descendants of Dr. Robertson, it is probable, may be now living: he had a grandson, whom he sent to the University of Dublin, and committed to the care and patronage of Mr. Skelton. This gentleman did not disappoint the hopes which Dr. Robertson reposed in his friendship: he appears to have kept a paternal eye on him, as he would not allow him, on urgent occasions, to be in want of money †.

Dr. Robertson concludes the retrospect of his life, in the memoir of it, with which he furnished, at Dr. Disney's earnest solicitation, in this expressive and devout manner: speaking of himself all along in the third person, he closes by saying, "He died * how, and when, and where it shall please his heavenly Father." The pen of his respectable friend has supplied the chasm, by informing us, that "he died, of the gout in his stomach, at Wolverhampton, on May 20, 1783, in the 79th year of his age, and was buried in the church-yard of the new church there."

A mural stone near his grave has this inscription:—

Here were deposited the Remains of the
REV. WILLIAM ROBERTSON, D. D.
Master of the Free Grammar School
In this Town:
Departed this life, May 28, 1783,
Aged 77.
His Spirit appears in his Works.

J. T.

N. B.—The above Memoir is composed, with some alterations and a different arrangement, from an account of the Life of Dr. Robertson, communicated by Dr. Disney to the Gentle-

* Lindsey's Historical View, p. 478. † Burdy's Life of Skelton, p. 157, 158.

ın's Magazine for September, 1783. The writer of this can-
t reconcile the difference in Dr. R.'s age, as stated on the
ıe, and as given by Dr. Disney.

'he advertisement prefixed to the History of Taunton was
ıg to an intention which Mr. Johnson, the bookseller,
entertained of publishing a new edition of Dr. Robertson's
ttempt to explain the Words Reason, &c." and to an appli-
ın which he made to the Author of the History of Taunton,
raw up a Memoir of the Doctor, to prefix to his tract. The
noir was composed: but the design was dropt, and the Me-
r mislaid or lost; which has obliged the writer of it to draw
ıp anew, and he has been able to make some additions
t.

Appendix to the Memoir of Dr. Robertson.

NO. I.

To Mrs. ELIZABETH ROBERTSON,

ON HER FINE NEEDLE WORK.

Lovely Eliza! whose bright genius shines
Thro' all the finery of these gay designs,
Accept a verse, that's to thy merit due,
And kindly look on what's inspired by you.
Adorn'd with qualities of finest sort,
Such wit and beauty as would charm a court;
Obscure thou dwell'st in the retired shade,
Admire the gentle purl or bold cascade,
And find more pleasure in a bed of flowers
Than courtly ladies in their midnight hours.
As Sol returns from distant southern climes,
The blooming world revisits him betimes:
The smiling snowdrop first rears up its head,
Which storms soon blow away, and in its stead
The yellow crocus gilds the teeming earth,
And thousand beauties struggle up for birth.
Soft zephyrs gently help our mother's throws,
And all her charming offspring round her glows.
'Tis now Eliza issues out unseen,
And all enraptured views the lovely scene:
She dwells on *this*, now *that* attracts her most,
And in sweet variety she's lost.
She throws an eye up to the blazing sun,
Then casts it down on what his rays have done.
Apollo, pleas'd to see his power ador'd,
This noble skill doth to the nymph afford,
That she, like him, should beauteous colours lay,
And all the glories of the spring display:
Should flowers of loveliest hues at pleasure raise,
And fix spectators in profound amaze.
Encouraged thus, she to the work applies,
And finds the God's assistance as she tries.
Glowing anemonies we here may view,
The gaudy tulip and the violet blue:

See these jonquils; how this piony blows;
Behold the lily and this blooming rose,
The leaves stand out, and tremble with the wind,
It seems the brightest of the brightest kind.
Arachne, or Minerva's utmost art,
Could never shade so true, or swell the rising part.
Each sprig abounds with beauties; but the whole
So grand appears, it fills with joy the soul.
Thus gems of various tinge confus'dly thrown,
And, in their bright disorder, sparkling shown,
Reflect from ev'ry surface various light,
And charm spectators with the glorious sight.
The goddess Flora, in her gayest dress,
In full conviction, did this truth confess:
"Charming Eliza's work is full as fine,
And far more lasting than the best of mine."
Such beauteous garments Iris always wears,
To cheer the heart, and banish cloudy fears;
Their lustre brightens all the world below,
For men in transport view the painted bow;
The curious work with all its various dies,
That shew the fine embroidery of the skies.
Thine too, Eliza, shall Apollo raise,
To shine conspicuous to thy endless praise.
When you above this sordid earth shall soar,
Thy heav'nly work to heaven will he restore,
With it adorn his sister Phœbe's car,
And stud each leaf and flow'r with many a star.
The Philomaths shall eye the constellation,
And find a thousand worlds in one carnation.

Gentleman's Magazine for July 1736, *p.* 416.

NO. II.

CAPTAIN BAXTER's LETTER*.

DEAR SIR, *Hague, March* 14, 1688.

THOUGH I have no acquaintance with you, yet the esteem I have for your character, and the benefit I have received by your works, oblige me to tell you the proceedings against you in England. I happened, the other day, to go into the Secretary's office, where I saw an order for three thousand pounds to be paid the person that shall destroy you. I could hardly believe my eyes that I saw the paper, it seemed so strange to me. This I communicated in private to my Lord Ossory, who told me it was true, for he had it from Prince George. My Lord desired me to be private in the thing, till I came to Holland; and then, if I pleased, to tell you of it. Sir, I am your friend, and my advice to you is, to take an especial care of yourself; for no doubt but that great sum will meet with a mercenary hand. Sir, you shall never want a friend, where I am."

* From Burnett's History of his own Times, vol. vi. 266.—Edin. Ed. 12mo.

MISCELLANEOUS COMMUNICATIONS.

MR. LOCKE'S MONUMENT.

To the Editor of the Monthly Repository.

SIR,

I AM very glad to observe, that the report of your correspondent Amicus, p. 82, concerning the present ruinous state of Mr. Locke's Monument, has excited the attention of your readers, as appears by the two valuable letters which appeared in your last number. I rejoice, too, to find that your ingenious correspondent *Laicus* yet preserves a fragment of Locke's mantle safe from the depredations of the rats and moths to which the place from whence he dates is peculiarly liable. I am not, however, so sanguine, as to hope with him, that those who now occupy "the chief seats in the synagogue" will ever trouble themselves about erecting the statue, or even garnishing the sepulchre of this righteous man. No: the times are hard, and the money which would be wanted for these purposes has already been expended in paying the debts, and providing a monument for our late "heaven-born minister"—a minister who not only "exploded the principles of Locke," but held both them, and "the political disciples of his school," in utter detestation! How inconsistent would it appear, for the same men to erect monuments or statues to persons of such truly opposite principles?

If ever any such marks of respect are paid to the memory of this truly great man, this real ornament to his country, they must originate with some well-disposed individuals, his admirers, and disciples. They must set it on foot by their laudable exertions, and by calling upon the friends of freedom in general for their support. But your "New Correspondent" is perfectly right in asserting, that the "Works of Locke" are his most durable as well as honourable monument. To re-publish these in a correct elegant manner, and to promote the circulation of them as widely as possible, would be the most useful and rational means of preserving his memory, and "doing away the national reproach," which *Laicus* mentions. Let Senates or Universities erect statues; but let philosophers and patriots republish useful works. These will endure, when marble and fulsome inscriptions are mouldering into dust. The ingenuity of the sculptor affords a transient pleasure and admiration, but the intellectual labours of a wise and good man diffuse knowledge, virtue, and happiness throughout the world;

their usefulness is increasing and everlasting. "Many a man," says Milton, "lives a burden to the earth; but a good BOOK is the precious life-blood of a master-spirit, embalmed and treasured up, on purpose to a life beyond life."

"A plain substantial monument," ought, however (as your "New Correspondent" asserts), to be erected, and the sooner a subscription for this purpose is set on foot the better. I am persuaded that the scheme waits only for two or three respectable gentlemen to take the management of it, and to explain its propriety; after which there can be little doubt of success. You, Mr. Editor, have many disciples of Locke among your readers; permit me to call upon some of them to exert themselves upon this laudable occasion. It would be an additional proof of the value of your Repository, if it should be the means of exciting the attention of the friends of liberty, philosophy, and rational religion, to this interesting subject, and of inducing them to testify their faith by their good works.

Your constant reader,

May 7. A DISCIPLE OF LOCKE.

MR. LOCKE'S NATIVE PLACE.

To the Editor of the Monthly Repository.

SIR,

As you have interested your readers upon the subject of the honours so justly due, and yet so sparingly paid, to the memory of John Locke, I am encouraged to offer you the following information. I am indebted for it to a late conversation with a clergyman of Oxford, who is an intimate friend of Mrs. Hannah More.

At Wrington, the birth-place of Locke, about 12 miles from Bristol, in the grounds of the lady just mentioned, an urn has been placed, which was a present from another authoress, now deceased, well known to the literary world by her "Essay on the Writings and Genius of Shakespeare," in opposition to the petulant criticisms of Voltaire. On the urn is the following inscription:—"To John Locke, born in this village, this memorial is erected by Mrs. Montague, and presented to Hannah More." Thus the renown of the philosopher casts a veil over the heresy of the theologian, and the author of the "Reasonableness of Christianity as delivered in the Scriptures" receives unqualified honors from a zealous believer in the mysteries of Christianity as delivered in the creeds and articles of "the Church by law established."

It appears from "Collinson's History and Antiquities of So-

merset," (i. 209.) that the house in which Mr. Locke happened to be born, from the circumstance of his mother's having been taken ill while on a journey, was standing in 1791. It is described as an old thatched house, little better than a cottage, northward of the church, and adjoining to the churchyard."

I am, Sir, your's,

May 20, 1806. A GLEANER.

MODERATOR'S DEFENCE OF RABBI HIRSCHEL.

To the Editor of the Monthly Repository.

SIR,

IN the review of Rabbi Hirschel's sermon, in your last number, he is censured for saying—"All civilized nations unite in the belief of the one true God." I was glad to see a Jew express so much candour, and equally hurt to find a Christian discover so much bigotry. I am entirely of the Jew's opinion, and feel inclined to the defence of it, which I conceive to be a matter of no great difficulty. Your reviewer asks, "Does R. H. seriously believe, that there is no difference between the one only God of Moses, and the plural God of Christians?" I presume he does so believe, and so do I. The God is the same, and must be so, since both believe that there is only *one* God, Jehovah, the maker of heaven and earth. It is true, some Christians speak of a plurality in the divine nature, and make use of a strange unintelligible jargon in explaining and defending it; but still they all maintain, that God is *one infinite Being*, possessed of all perfections; the same Being whom Moses and the ancient Jews worshipped, who brought them out of Egypt, and gave them the law of the Ten Commandments, &c. &c. In all confessions, creeds, and articles of faith, drawn up and subscribed by different sects of Christians, whatever they profess besides, and whatever unscriptural terms they use, they all profess to believe and worship only one God. And the language which most of them use, in characterizing that one God, is absolutely inconsistent with their maintaining a plurality of Gods, though they talk of a plurality of Persons, of which they have no consistent idea. And if due attention be paid to their manner of worship, it will plainly appear, that (when they do not think of the controversy), they entertain no idea of the object of it, but what is perfectly consistent with the strict and proper unity of the Godhead. A difference of *phraseology*, or even of *sentiment*, about some particulars, which have been matter of warm debate (which I consider for the most part as mere logomachies) can make no difference in

respect to the great Being himself, whom they all adore, and who, I trust, equally accepts all that worship him in spirit and in truth, notwithstanding some diversity of opinion, respecting certain particulars which the wisdom, or rather the folly, of men has made the matters of subtile disputation. I forbear to enlarge any further at present, but if what I have written should not be satisfactory, I should be glad to see this subject fully but candidly discussed.

I remain, Sir, respectfully, your's,

MODERATOR.

REVIEWER'S REPLY TO MODERATOR.

THE Reviewer of Rabbi Hirschel's Thanksgiving Sermon having been favoured by the editor of the Monthly Repository, with the perusal of the Strictures of "Moderator," begs leave to make a few remarks in reply to them; not, indeed, that he considers them powerful in argument, or that he conceives it to be the duty of a reviewer to come forward to repel every attack that may be made upon his opinions, but that his concern for the character of the Repository will not allow him to suffer a charge of uncandidness to be, by his means, brought against it, without an attempt, at least, of refutation.

The controversy between "Moderator" and the Reviewer may be easily decided. 1. Moderator asserts, that all Christian sects maintain in their creeds the Unity of God. True: the Athanasian creed declares that there is but one God! But do not all the principal Christian sects declare also doctrines which are subversive of the Divine Unity? Do they not declare, that Jesus Christ is God, perfect God, and that the Holy Ghost is God, perfect God; and that each of these is a distinct Divine Person, equal with God, the Father? These doctrines are inconsistent, says Moderator; so they appear to the Reviewer; so they must appear to the conscientious Jew, and it is not the business of the one or the other of them to reconcile the inconsistency. The assertion of a Trinity in the Godhead destroys that of a Unity; there is, therefore, a natural contrariety between "the *one only God* of Moses, and the *plural God* of Christians," and this is the ground of the Reviewer's argument.

2. It is granted to Moderator, that all Christian communions profess to worship one God; but do they, in reality, worship a God *who is one?* Worship is paid by them to three distinct Persons (and let Moderator shew how three distinct persons are not three distinct beings), who bear distinct and separate characters: one of them is God the Father, the Creator; the se-

cond is God the Son, the Redeemer; the third is God the Holy Ghost, the Sanctifier. Now, I ask, were these objects of worship (for they are plural, in spite of orthodox evasion) held out to the Jews by Moses? Did he command them to worship three Persons, each—God, possessing all possible perfections, and to worship them under three different and irreconcileable characters? These questions admit of but one answer. The Reviewer meddles not with the subtleties of the Sabellian hypothesis, because neither he nor the Jew may be supposed to understand them, and unless Moses could be proved to be a Sabellian, they enter not at all into the present dispute. The question of the Reviewer is not set aside by Moderator's argument:—"Is there no difference between the belief and worship of an *indivisible Jehovah*, and the belief and worship of *Father, Son, and Holy Ghost, three Persons*, and one God?"

3. The Reviewer may justly complain, that while Moderator cavils at his censure of Rabbi Hirschel, he overlooks the ground on which the censure rests. One would conclude, from Moderator's paper, that the Rabbi had fallen under the lash of the Reviewer, because he was unskilful in Athanasian tactics—because he was clumsy in making out, that God and man, infinite and finite, immortal and mortal, may be descriptions of the same identical character: whereas, in fact, he is not censured for ignorance or dullness, but for violating his knowledge and conscience! It is asserted by the Reviewer, that "the argument which the Jews use to justify their rejection of Christianity," is that Christians have superadded to their God, the God of Abraham, Isaac, and Jacob, one and undivided—two other Gods, one a deified man, whom their own fathers hung upon a tree, the other a deified attribute, belonging indeed to God, but inseparable and undistinguishable from him; it is, moreover, asserted, that "Rabbi Hirschel must know this." These assertions, containing the pith of the Reviewer's argument, Moderator has not noticed, for what reason, is not apparent, except that they are too just to be questioned. If they can be invalidated, let Moderator undertake the task (and this he may also "conceive to be a matter of no great difficulty,") in some future number of the Repository. Should he make the attempt, let him consider that he has to negative these three questions:—first, is not the doctrine of the Trinity constantly alleged by the Jews as a subversion of the fundamental principle of the law of Moses, viz. the Unity of God, and therefore an irremoveable bar to their embracing Christianity? Secondly, is it not fair to presume, from Rabbi Hirschel's station, and his evident good sense, that he must be acquainted with the con-

troversy between Jews and Christians, and consequently with this capital argument in favour of his own religion? Now, thirdly, does it not resemble "prevarication and dishonesty," to call the God of the Christians, when you are discussing the merits of their faith, a *false* God—when you are contemplating their fleets and their armies, their wealth, and their power, a *true* God? If Moderator can put an effectual negative upon these questions, he will carry his point; if he cannot, he is bound to recal his insinuations, and to acquit the Reviewer of "bigotry."

Should this question be taken up by Moderator, or any other person, the Reviewer does not pledge himself to appear again in the controversy. He has stated his argument briefly and forcibly, and he leaves the defence of it to writers in the Repository, who have more leisure and more ability than himself, and who are equally ready to expose error, and to reprobate disingenuousness, artifice, and hypocrisy.

London, June 2.

ESSAY ON THE APPRECIATION OF MENTAL PURSUITS.

THE happiness of the individual is, certainly, the only ultimate obligation to virtue; but the perfection of virtue, or, in other words, that state of mind in which the happiness of the individual is most secured and complete, is that in which this ultimate obligation is entirely left out of view, and ceases to be the actuating motive. Hence, the more we make the happiness of others the guide of our conduct, the more we shall ensure our own.

The progress of the mind, from its incipient to its highest state of improvement, may be thus briefly traced. Its pleasures and pains are first merely those of sense: its motives are, therefore, merely those of sense. These motives gradually lose their power; and they are replaced by pleasures and pains, in which sense is less apparent, though still obviously perceptible. These too give way to others more refined. Mere sensation seems now to disappear from the actuating motives: the pleasures and pains are mental. The highest state is where the purest pleasures and pains of the mind cease to be the actuating motive. This is probably unattainable in the present life; but the mind may arrive at that stage of excellence, in which the world has no charms sufficient to divert it from its primary object; in which nothing connected with self, can make it swerve from the duties prescribed by the conscience and by God. The pursuits of science cannot, alone, raise the mind

to this height; but they answer two valuable purposes, in facilitating and accelerating its progress; they raise the mind above the pleasures and pains of sensation; and they form those intellectual habits which must, more or less, be requisite to the higher degrees of excellence.

The happiness of others, and the improvement of our own minds, are the two grand objects, which should be kept in view, as constituting the principal value of the various branches of mental pursuit. To trace the various ways in which knowledge extends our power of utility, would require a minuteness of detail inconsistent with the intended brevity of these remarks; but it may be mentioned, that there is scarcely any one of those sciences, which at present engage the public attention, which has not attracted that attention by its obvious utility. The world of science is not now the theatre of frivolous discussion: in this respect, at least, mankind have advanced towards improvement. In appreciating the value of mental pursuits, the perfection of the powers of the mind is still, perhaps, made less an object of consideration, than it deserves. An obvious reason occurs for this inattention. It is not long since the period when the study of the mind was neglected, or considered as involved in sophistry too deeply interwoven, to admit of the discovery of truth. The important habits of the mind are now more known, and more correctly appreciated; and that which in education was formerly considered as a mean only, is sometimes admitted to the station of an end. The mental habits formed, rather than the number of ideas acquired, is considered as the test of improvement.

The two principles above laid down will guide us very far: it must, however, be added, that some objects of mental pursuit, in themselves nearly unimportant, derive no inconsiderable degree of importance, from their connexion with others; facilitating their attainment, perhaps even essential to it. The different branches of knowledge are very closely connected. The connexion is not always obvious, but it becomes apparent in proportion to the extent of our attainments; and, where we cannot perceive it, we may safely rest upon the authority of those who are competent to judge from experience. Much varied culture is often necessary to give us the greatest command over the ideas which we possess—to put in requisition the stores which we have assiduously accumulated—in short, to make our knowledge of practical utility.

When we apply these principles to the estimation of many prevailing branches of education, we might rank below their true situation several which others rank too high, if we did not consider, that every thing which increases the pleasures of social

intercourse, without increasing its follies, or its vices, materially adds to the sum of human happiness; and that the happiness of social life is promoted more, by regular though minute exertions, than by the greatest irregular efforts. The benighted traveller receives more assistance from the faint, but constant light of the stars, than from the most brilliant corruscations of the meteor. Indeed it requires but the will to make every individual the benefactor of every individual around him.

[To be concluded in our next.]

ORIGINAL LETTERS OF THE REV. S. BOURNE, OF BIRMINGHAM, AND THE REV. DR. DODDRIDGE.

[This, with two other original Letters of Mr Bourne's, and one original Letter of Dr. Doddridge's, we have been favoured with by a Correspondent, into whose hands they came, with other papers of one of the descendants of Mr. Bourne. The Letter with which we now present our readers opened the correspondence. Dr. Doddridge's Reply will appear in our next number. In the two succeeding numbers we shall insert the two remaining Letters of Mr. Bourne. Dr. Doddridge's second Letter is, we fear, lost: if by means of any of our Correspondents we could recover it, we should esteem it a valuable curiosity. EDITOR.]

NO. I.

To the Rev. Dr. DODDRIDGE.

REV. SIR, *Feb.* 1739-40.

It was very late before the first part of your Family Expositor of the Gospels came to hand; and since I had it, a slow fever, which took me off my public work two or three Lord's-days, hindered also my private reading: I have now, however, gone through your book, which is an elaborate piece, and has annexed many judicious and useful criticisms; though, whether the harmonising way be so instructive and acceptable to families, as to have taken the Gospels in the order in which they lie in the Bible, I am in doubt.

But the passage which appears to me the most exceptionable, and which is the occasion of this address, is your note on John i. 1.

Your Paraphrase might have shifted for itself pretty well, where you acknowledge the λογος to be a *Person*, the subject of perfection, and a medium (or mediator) of manifestation to us, that he was *with* the Father, that he was by *generation* God, and by *union* also (with, I suppose, the Father).

The several parts of this Paraphrase would, I think, lead an attentive, learned reader into an idea of the λογος as a Being (not co-ordinate or equal to God, the Father, the only self-existent, unoriginated, absolutely supreme and independent

Creator and Governor of the Universe, but) subordinate to that God, who *generated*, or gave him being, *with whom* he was, and who *constituted* him before his incarnation, guardian of the Jewish nation* ; which sense of the word *God*, when applied to the λογος, the Son of God, or Jesus Christ, as it is consistent with the principles of reason and natural truth, or with our natural ideas of One God ; so is it, I apprehend, consistent with the whole stream of the New Testament, and leads us into a rational, consistent, and justifiable scheme of Christianity.

But this which seems the most obvious sense of the Paraphrase, appears to me wholly removed and destroyed in your notes ; where you openly declare against taking the word *God*, when used of the λογος in a subordinate or inferior sense. Therefore, according to you, it must be taken in the most high sense ; in which sense I judge it to be peculiar to God the Father, to Him only ; and that to apply it, in that most high and absolute sense, to any other, though to the only begotten and well-beloved Son, is a great and insufferable affront, though not intended as such by those who do so.

The reason you give for supporting this sense of the word *God*, when applied to Christ, is as extraordinary as the notion itself is absurd, viz. That the doctrine of *Two Gods*, one *supreme*, and the other *subordinate*, would have been laying a stumbling block before both Jews and Gentiles. But would it not have been a greater stumbling block to have asserted two supreme co-ordinate Gods, which, upon your hypothesis, St. John does? For I apprehend your learning and candour will not permit you to take refuge in the contradictory and exploded distinction of two Persons (one begotten or derived, the other unbegotten or underived) and one Essence ; or in the mean and senseless evasion of two Persons, both equally supreme, and yet but one God or Governor.

Beside, does not St. Paul lay this very stumbling block before Jews and Gentiles, when he says, " To us there is but " one God, even the Father, and one Lord Jesus ?" Do not all the writers of the New Testament lay this stumbling block, who assert Christ's being God, and yet uniformly assert a mission from, a subordination to, and dependence upon God the Father?

Is it not also a very intelligible and consistent scheme (which I judge to be the Gospel one), that there is one God, even the Father, who has all perfection and dominion underived, and independent in himself ; and one Lord Jesus, the Son of God,

* P. 8. Note (k).

by an ineffable generation, who has all perfection and all dominion from God his Father, and who has constituted him Mediator, Saviour, Governor, and Judge.

But if you still think your notion (if indeed it be your's) of two Persons, who are both God supreme, the Scripture one, I shall be glad to see you, or any man, clear it from those visible contradictions and absurdities, with which, in my apprehension, it is loaden: and set it out of the reach of the Deists, who, I fear, will draw thence a stronger objection to the divine original of Christianity, than you or I shall be able to answer. And if the study of the word of God (as you justly observe*), in particular of the New Testament, is a proper means to stop the progress of infidelity, nothing can more recommend the New Testament, as writings divinely inspired, or better vindicate the doctrines there delivered, than shewing them all to be consistent with the principles of natural religion, and worthy of God. But the doctrine of the son of God's being equal to, or co-ordinate with the Father, or that he is God Supreme (that is really, not the Son of the Supreme God, but the Father of Him, whom the Scripture calleth the Son of God), is so far from being consistent with, that it is entirely subversive of the first and greatest principle of religion, and must be an insuperable stumbling block to the Deists.

You see I pass over the criticism of the Article, as being a trifle, compared with other substantial arguments, the force of which I am almost tempted to believe you saw, even when you wrote this note; in regard, in the latter part of this same note, where you seem in a very solemn manner to declare your faith in this doctrine, from a *deep sense* of the matter, and even from the *obligations of conscience*; yet you express your faith, in terms not only general and lax, but in terms any man may use, who yet does not believe a word of the supreme, unoriginated, independent deity of the Son of God, his equality, and co-ordination with the Father; for the doctrine is expressed only by Christ's deity, or that he is God. Whereas, after a profession of so much sincerity and seriousness, I should have expected more plain dealing with God's word and your numerous readers, and that your faith would have been declared, in terms less ambiguous and equivocal.

I may be too censorious, if I even suspect, that in complaisance to a party, you have trimmed it a little with the Gospel of Christ. But I can't forbear saying, that nothing of this nature—no, not the shadow of corrupting the word of God should come from a Doctor of Divinity, who having (as he

* Pref. p. 1.

owns *) sat at the feet of his master, and learned from him, undertakes to expound his will, for the instruction of plain, honest souls, who are willing to learn, and who yet will be more ready to attend to your solemnly professed faith, than they are capable of judging of the reasons upon which that faith is founded.

There is room for enlargement upon a subject so copious; but I am persuaded I need add no more, nor perhaps thus much, as probably you may have heard from much superior hands observations to the same purpose with these, which I hope will be taken, as they are given, with the temper of a friend. After this freedom, I add, that that spirit of generous love and Christian friendship and peace, which you take all opportunities of encouraging, is highly pleasing, I hope to many, I wish to all your readers, 'tis so in particular to,

Sir, your affectionate brother and servant,

S. B.

[To be continued.]

REMARKS ON CAPPE'S DISCOURSES.

To the Editor of the Monthly Repository.

SIR,

THERE appears to me to be a fanciful observation in your review of Mr. Cappe's discourses. It is said, "Christ's resurrection was made known to Mary Magdalene with the most tender caution: too sudden a discovery might have brought back her derangement." There is no foundation for the reflection. If there had been any danger of a relapse, the same power, which at first restored her to her right mind could and would have restored her once more. But the miracles of Jesus were not like the temporary aids of medical men, nor to be represented as upon a level with them. When he healed a disorder, the work was completely done, it never more visited the afflicted.

Another oversight is, that she is supposed to have first seen our Lord, "in the presence of her associates." The associates had returned to the city. Jesus first appeared to Mary Magdalene, when she was accompanied by no other persons, and her first communications of the glad tidings was to the apostles, and not to the other women.

W. H.

* Dedic. p. 2.

BIBLICAL CRITICISM.

SPURIOUSNESS OF 1 JOHN v. 7, 8.

To the Editor of the Monthly Repository.

SIR,

THE following summary of the evidence against the spurious passage in 1 John v. 7, 8. was drawn up some years ago, after the perusal of Porson's Letter to Travis, and some other works on the subject. It has, of course, no claim to originality; but it may serve as a satisfactory reply to your correspondent S. N. R. I have not the means of verifying the references; but they will probably be found accurate. The information collected from Pope's Letter to Nisbett, I owe to a transcript of Mr. Belsham's Lectures; and the reference I state as I found it. It is not too much to assert, that no man, capable of appreciating the evidence for the spuriousness of this passage, can hesitate in admitting its force.

I am, Sir, your's with respect,

May 7, 1806. L. C.

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1 John v. 7, 8.—"For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth,] the Spirit, the Water, and the Blood, and these three agree in one."

That the words included in brackets were not written by the apostle John, is proved by the following arguments:—

1. These words are wanting in all the Greek manuscripts containing the epistle, of which there are 112, with the exception of three, viz. the Dublin, the Berlin*, and a manuscript mentioned by Matthaei†. The Dublin MS. is certainly not earlier than the 15th century; possibly as late as the 16th; and the passage is awkwardly translated from the modern copies of the Vulgate: it was probably interpolated in this place, for the purpose of deceiving Erasmus‡. The Berlin MS. is a mere transcript of *printed* editions, partly of the Complutensian, partly of Stephens's third edition§. The MS. of Matthaei is

* Porson's Letter to Travis (1790) p. 131. 403.

† Pope's Letter to Nisbett, p. 339. ‡ Porson, p. 107. 117. 403.

§ The text of Matthew's Gospel, of the first five chapters of Mark, of the Acts, of great part of the epistle to the Romans, of all the other epistles, and of

later than the editions of Erasmus and Beza, whose versions it contains *.

2. These words are not found in the Syriac versions, prior † and posterior, nor in the Coptic, Arabic, Ethiopic, Sclavonic ‡, and Armenian § versions. The Vulgate is the only version in which they are found; and there are now existing of this version twenty-nine MSS. in general the oldest, the fairest, and the most correct in which they are wanting ‖.

3. They are found in no Greek writer before the 13th century ¶; and most of the Latin fathers, down to the middle of the 8th century are silent respecting the passage **. Thirty Greek, and twenty-one Latin authors, there is sufficient reason to believe, were ignorant of it ††. It is such as must have been quoted in their controversies, if they had possessed it; and in several cases they have quoted the 8th verse, in proof of their opinions, when they would have been much better defended by the 7th ‡‡.

THOUGHTS ON BAPTISM,

(From Matt. xxviii. 19. Tit. iii. 5. and 2 Pet. i. 9.)

To the Editor of the Monthly Repository.

SIR,

THOUGH a great deal has already been written on the subject of baptism, I will venture to request the insertion of a few thoughts upon it.

It seems to be allowed, that the word which we render "teach," Matth. xxviii. 19. might be translated more accu-

the Apocalypse, even to the typographical blunders, is copied from the Complutensian; the remainder from Stephens. Pappelbaum has ascertained this, beyond the possibility of doubt, by an accurate collation. Month. Rev. N. S. vol. xxii. p. 493.

* Matthaei mentions another (see Pope, as above), written in the 13th century, which has the text in its margin, by a later hand.

† It is to be found in the *printed editions* of the prior Syriac. Tremellius inserted it in his margin, 1569. Gutbier, 1664, and Schaaf, 1709, inserted it in their texts. Porson, p. 174. Marsh's Michaelis, ii. 9. 16, 17. A remarkable instance of recent interpolation.

‡ Porson, p. 176. 180. 206.

§ There is more room for dispute respecting this than the other versions; but the fact is this. It was not in the Arm. MSS. prior to the 13th century, when it was added by Haitho, who published a new edition of the Armenian Bible, altered, or rather corrupted, from the Vulgate. Porson, 198. Mich. ii. 102.

‖ Porson, p. 151. 403. ¶ Porson, p. 237. 403.

** Porson, p. 403. The investigation of the evidence of the Latin fathers is attended with a little intricacy; but it appears clear, that the text was not known till towards the latter end of the 5th century. Porson, p. 316.

†† Porson, p. 363—365. 375—387. ‡‡ Porson, p. 366. 373. 377.

rately, "make disciples of;" and this signification it appears to have, likewise, in Acts xiv. 21. The Apostles, in their addresses to those who either already were, or were brought by their preaching to become, believers in the one only true God, would of course acquaint them with the history of Jesus Christ, and set before them the various evidences by which he was proved to be a teacher sent from God. When any persons were brought to the belief and acknowledgment of this truth, they were to be "made disciples," or entered into the number of professed disciples, by solemn baptism; after which they were to be fully "taught to observe all things whatsoever" their newly-acknowledged Master had commanded. That, then, which discipled them, which received them into the number of disciples, was the outward rite of baptism. A disciple, to use a more familiar English word, is a "scholar." Now, it will readily be granted, that any one may with propriety enter himself as scholar to a teacher, of whose ability for giving instruction he has a high opinion, and hereby engage himself to an immediate attendance at his school, and attention to his lessons. And may not a parent, with equal propriety, enter even his infant-child at such a school, and thus oblige himself to send it thither as soon as it is capable of learning any thing that is taught there? And, supposing it to be the established custom of the master to have this engagement confirmed by some outward act—for instance, by entering the name of such intended scholar in a book—would it not be equally proper for the parent to enter the name of his child, as for a grown-up person to enter his own name, in this view? Considering the Lord Jesus Christ, then, as both every way qualified and divinely commissioned to be the teacher of mankind, will it not follow that it is alike proper for adults who believe in him as such, to enter themselves, by submitting to the prescribed rite of baptism, among his professed scholars, that they may immediately apply their minds to his sacred lessons; and for believing parents to enter their infant offspring by the same outward rite among his scholars, and thus engage themselves to do what they can that their children may actually become acquainted with the same divine lessons as soon as they are able to learn them? If this argument be allowed to be valid, then will it not lay to rest for ever the controversy between pœdobaptists and anti-pœdobaptists, as it will follow that the practices of infant baptism and of adult baptism are equally proper in themselves, and equally warranted by the very words of the original institution?

As to the mode of baptism, indulge me in proposing the fol-

lowing queries. Does it not appear, from such passages as Tit. iii. 5. and especially 2 Pet. i. 9. that baptism was originally considered as an external symbol of the baptized person's being "purged from his old sins," the sins of his former Jewish or heathen state? If so, is there not probably an allusion in this ordinance to the washings which were enjoined upon the Israelites for the removal of various ceremonial pollutions, in which they were commanded to wash their clothes, and bathe their flesh in water? Is there not, then, some ground for conjecturing that the ancient mode of baptism was something which more exactly resembled a proper washing than any that is now practised? It is readily acknowledged, that sprinkling is not properly washing; but then it must be allowed, that only a very small quantity of water should be used in the baptism of an infant, if the baptizer wishes to keep it in that state of quietness which is necessary to secure the attention of its parents to the service. But I will be bold to ask, is even dipping a proper washing? Will the mere putting the hands or feet, or the whole body under water, be sufficient for their cleansing, unless something more be done? Accordingly, in that instance of baptism of which the most particular account is given—that of the Eunuch, Acts viii. 38.—is it not plain, that the baptizing of him was something which followed, and was quite distinct from, his going with Philip into the water? On the whole then, if it be a probable conjecture that the original baptism was a real and proper washing, will it not follow that both sprinklers and dippers have departed from it, and therefore need not dispute any longer whether of their own modes is the most preferable?

These ideas are advanced with diffidence; but they have long been familiar to the writer, and are recommended to him by this consideration, that the admission of them would reconcile professing Christians to one another, and dispose them more readily to bear with each others differing opinions and practices in respect to the subject of them.

I am, Sir, your's,

Ealand, Jan. 10, 1806. J. T.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Mr. Job Orton. Transcribed from his original Short-hand, with Notes Explanatory and Biographical. To which are prefixed, Memoirs of his Life. By S. Palmer. 2 vols. 12mo. Longman and Co. 1806.

[Concluded from p. 261.]

HAVING delineated so largely Mr. Orton's character, it will be less necessary to examine the Letters before us with extraordinary minuteness; suffice it to say, that they are an exact transcript of his mind. Many of them are letters of advice. No persons more want advice than Dissenting, especially young Dissenting Ministers, as few have been so well able to give it as Mr. Orton. This class of readers will, doubtless, profit by his counsels of prudence; though, if they be of a generous constitution, or a romantic cast of mind, they may possibly think that his prudence is sometimes worldly.

"I am sorry," says Mr. O. in a letter to the Rev. Mr. Hughes*, "you should think of removing Mr. ———. Though he is not very agreeably fixed, yet he is in an important useful station, and hath great encouragement in his ministry. You know how difficult it is to have such a place supplied as he is now in, and how few Dissenting Ministers there are in that country. But perhaps you had more than one selfish reason for desiring his settlement in your neighbourhood. I hear he has a very agreeable sister, whose charms have attracted your attention, and perhaps affection too. I am a perfect stranger to the whole family; but if my information be right, that she hath little or no fortune, I cannot think that such an alliance will be prudent, especially as you have so little of your own, and perhaps are not remarkable for economy. There is an old rule which I remember in the Grammar, that deserves your attention: "Duo negativa plerumque vehementius negant." You will therefore think, and think again, before you pursue such a scheme; especially as you may reasonably expect, considering your education, profession, and station, *that you may meet with a wife with a handsome fortune*, as many other Dissenting Ministers have done."

The letter to the Rev. Mr. (afterwards Dr.) Ashworth, upon his taking the office of Resident and Divinity-Tutor in the Aca-

* Vol. i. p. 140.

demy which, after Dr. Doddridge's death, was removed from Northampton to Daventry*, is one of the most interesting in the collection. The strictures upon Dr. Doddridge's government of his academy were not, it may be presumed, intended by Mr. Orton for the public eye; they are on that account the more valuable. Dr. Doddridge will lose nothing in real and permanent reputation, by being found to have had some of the failings incident to human nature; though some of his biographers have, judging from their accounts of him, thought otherwise †.

In some of the letters to the Rev. Mr. Clarke, Mr. Orton discusses at considerable length the subject of "Free Prayer and Forms in Public Worship," which was agitated so much about the year 1752, in consequence of the Lancashire Dissenters betaking themselves to the use of a Liturgy. He declares himself decidedly in favour of free or extempore prayer. It was his own practice "never to think of any thing he had to say before he went into the pulpit—except on particular occasions ‡." He predicts, that if the Dissenters should adopt forms of prayer, their congregations would soon decrease; the wealthier part of them would conform, and the more pious part join the Methodists. We wish some of our Lancashire correspondents would inform us of the actual effect which the use of Liturgies has produced upon the Dissenting Congregations of those parts? Mr. Orton relates two anecdotes upon this subject; one of Bishop Patrick, to shew that the disuse of extempore prayer begets a total incapacity for it; another of Archbishop Tillotson, to shew how much easier extempore prayer is than extempore preaching.

"Bishop Patrick was in early life eminent for a devotional spirit. But taking a distaste of the Non-conformists, he lost that spirit. In the advance of life, visiting an old friend, a Dissenter, he was desired to pray in the family. His performance was so different from what it had formerly been, that, imagining the family must observe it, he said, when he rose from his knees, 'I profess it's out of my head.' The master replied, 'O, Sir, I fear it's out of your heart: you have made a sad exchange for your lawn sleeves and mitre §.'"

"Dr. Birch observes, in his Life of Archbishop Tillotson, that he could pray extempore exceedingly well, but was once quite nonplussed, and obliged in a few minutes to desist, when he attempted to preach without notes, upon the most common and comprehensive

* Letter I. Vol. i.

† We cannot enter upon the question how far Dr. Ashworth's descendants may be justified in laying a letter, evidently intended to be private, before the public eye. No blame whatever attaches to the worthy Editor: on the contrary we, in common with his readers, are thankful to him for a document which throws considerable light not only upon Dr. Doddridge's character, but also upon the history of the Northampton Academy, and which may be eminently serviceable to the Heads of Dissenting Academies in general.

‡ Vol. i. p. 27. § Vol. i. p. 20.

subject, viz. a future judgment, and on a text on which he has five or six sermons in his works *."

Mr. O. afterwards examines the Liverpool Liturgy, and pronounces it, we think very uncandidly, "an almost deistical composition †."

Though Mr. O. was not a Calvinist, he was a zealous advocate for what he calls, and what are now commonly called by one class of Christians, the *peculiar* doctrines of the gospel, viz. "the general corruption of human nature—the atonement of Christ—and the necessity of the Spirit's influence, to enlighten, sanctify, and comfort the soul‡." His antipathy to the Socinians betrays him, in one place, into as arrant a piece of trifling and folly as we ever remember to have smiled at. In one of the letters to Mr. Palmer, he says ‖:

"I heartily thank you for your "Answer to Dr. Priestley" (on the Lord's Supper) and hope it will be of singular service to prevent the spread of those loose, unscriptural, and in a great measure unprofitable notions of that sacred ordinance, which he and too many others entertain. I think I never saw so much of the wisdom and goodness of our blessed Lord, in instituting such an ordinance, as since the notions of the Socinians have so much prevailed; for it seems as if it was one great end of that institution to prevent or confute them; and while it continues in the church, it will be impossible to hinder the generality of Christians from having better notions of the atonement of Christ, than some modern writers wish them to have, and from laying more stress upon it, both as the foundation of our Christian hope, and a powerful motive to every branch of a Christian temper and conversation."

On other occasions Mr. Orton appears singularly liberal. He acknowledges his opinions were unsettled when he first undertook the pastoral office. He advises Dr. Ashworth to set out in his academy on a *generous* plan, and never to be the slave of any persons, either Independents or Presbyterians, orthodox or otherwise. He avows his dislike to and disuse of the Assembly's Catechism. He corresponded with Mr. Hugh Farmer, and seems to have rejoiced in the impression which his book on the Temptation of Christ made upon the public mind. He remarks on this topic—

"What a strange disposition have the Ministers in London, that

* Vol. i. p. 32. † Vol. i. p. 80.

‡ Is it not strange, if any thing ought to appear strange to a person acquainted with theology, that the grand peculiarity of the gospel, viz. a resurrection from the dead, is never included by those that aspire to the high rank of orthodoxy, in *the peculiar doctrines*; and that those that are reckoned such should be gathered, not from the Gospels or the Acts of the Apostles, but from the Epistles, as if they were a sort of after-discoveries—*addenda* to the volume of Christian instruction?

‖ Vol. ii. p. 110.

not one of them who thinks Mr. Farmer's plan right, can publicly say so! How uncomfortable must a situation there be, if they are so terribly afraid of one another! It is like living near the Inquisition. I bless God that we breathe a freer air in the country, in this as well as many other respects*."

He has in two of his Letters pronounced a high, and we have no doubt sincere, panegyric on Mr. Lindsey.

"I am exceedingly glad to hear, that Mr. Lindsey's chapel was so well filled, especially in the summer season, when the London congregations are generally thin. I have had two or three letters from that worthy and excellent man, whom I much esteem, and hold in the same veneration as I should have done one of the ejected and silenced Ministers a century ago. I have nothing to do with his particular sentiments; but his good sense, learning, piety, integrity, and desire to do good, demand the esteem and affection of every consistent Christian, especially every consistent Dissenter. Mr. J——, the Baptist Minister of W——, has sent me a tract which he wrote against "Lindsey's Apology," which is a weak and ill-natured performance. But some people who have no qualification for it, love to write against a man of an established character and great credit, as they think it doth them honour among their own party to attack a champion of the opposite party. Is it likely that any of his congregation should be corrupted by Mr. Lindsey's book: I wish he had more of that confessor's spirit, and then he may be as orthodox as he pleases†."

"Were I to publish an account of ejected and silenced Ministers, I should be strongly tempted to insert Mr. Lindsey in the list (which he mentions with so much veneration ‡) if I brought him in by head and shoulders. He certainly deserves as much respect and honour as any one of them, for the part he has acted. Perhaps few of them exceeded him in learning or piety. I venerate him as I would any of your confessors. As to his particular sentiments, they are nothing to me, any more than Baxter's, or Tombes's, or John Goodwin's, &c. An honest, pious man who makes such a sacrifice to truth and conscience, as he has done, is a glorious character, and deserves the respect, esteem, and veneration of every true Christian, whatever his particular sentiments may be; and this I maintain, let your neighbour (who ought to be excommunicated) say what he pleases. Let him read and meditate on Neh. ii. 10. and blush if he can ‖."

Mr. Orton was a great, but not a general reader: his judgment on books is, we presume to think, often incorrect: he seems not to have liked or understood controversial theology. He calls Dr. Taylor (we hope not in derision) a Socinian §, and decides against the doctrine of necessity by an appeal to "his own feelings **." Unlike the Puritans, whom in religion he much resembled, he possessed no ardent love of civil liberty; at least the sentiment was nearly extinct in his bosom before he

* Vol. i. p. 83.
† Vol. i. p. 158.
‡ Page 208 of his Apology, 2d edition.
‖ Letter to Mr. Palmer, vol. ii. p. 159.
§ Vol. i. p. 114.
** Vol. ii. p. 92, 93.

died. In a letter to Mr. Palmer, Sept. 29, 1775, he thus writes--

"Whatever 'the principle of the Americans' may be, the spirit they shew is malignant, rebellious, and wicked. My Bible teaches me 'not to speak evil of dignities, &c.' I wish the London ministers would leave politics to statesmen, and give themselves wholly to their ministry*."

Mr. Orton had at this time forgotten, that if the Non-conformists, whom he so much admired, had not acted in the seventeenth century as the Americans did in the eighteenth, neither he nor his Dissenting brethren would have been permitted to exercise their 'ministry' any where but in the wilds of America!

We take our leave of these volumes with expressing the pleasure, notwithstanding the few exceptions already noticed, we have experienced in perusing them, and the obligation we feel to the Editor for making them public, and for enriching them with a Memoir, and explanatory and biographical Notes and Appendixes.

ARTICLE II.

Discourses on various Topics relating to Doctrine and Practice. By the late Rev. Timothy Kenrick. In 2 vols. 8vo. Johnson.

(Concluded from p. 268.)

THE meaning of the phrase "remission of sins" in scripture, is stated in the fourteenth sermon (Matt. xxvi. 27, 28. "And he took the cup, &c.") which begins with an enumeration of the opinions severally entertained by three classes of Protestants concerning the death of Christ. Some conceive that the sufferings of Jesus on the cross were vicarious, and that he then satisfied divine justice, in behalf of the elect: others suppose that, in consequence of our Lord's death, God has given him authority not only to proclaim forgiveness of sins by his gospel, but actually to bestow it upon all mankind, and that, on this account, pardon of sin may very well be attributed to his blood, the sign of his death, in which event the real efficacy lay: others, again, think that the death of Christ had only a remote connexion with the forgiveness of sins; in as much as by that event, and by his resurrection, which was necessarily connected with it, he furnished men with the most effectual motives to repentance and reformation, which are always accompanied with pardon under the divine government.

* Vol. ii. p. 167.

In the judgment of Mr. K. the two last opinions are free from the objections to which the former is liable; "yet they have still," says he, "one grand defect," that they do not truly explain such language as that contained in the text. He proposes accordingly, to shew what is meant there by "remission of sins," and what connexion exists between the death of Christ and that effect.

Though the common meaning of the word "sin" in the Scriptures is disobedience to a divine law, or moral guilt, it is used, nevertheless, with considerable latitude, and has, in many instances, a different signification. It appears from several passages, that the Gentiles are called *sinners* both by Christ and his apostles. This appellation is opposed to that of *saints*, bestowed upon the members of the commonwealth of Israel. Christ, then, who died to establish the truth of the new covenant, which introduced Gentiles, the many, or the great body of mankind, into the state of privilege which the Jews before occupied, might justly say of himself, that he "shed his blood for many, for the remission of sins."

When he calls his blood "the blood of the new covenant," he alludes to the language of Moses, Exod. xxiv. 8. and insinuates that the same purpose would be answered by shedding his blood, in regard to the new covenant, as was produced by the blood of the victim, in regard to the old, *i. e.* that one would be confirmed as well as the other had been. Mr. K. shews at large, that this view of the case applies to the Jews no less than to the Gentiles; and the discourse concludes with some useful remarks arising from it's subject. For perspicuity of expression, closeness of reasoning, and happiness of scriptural illustration and criticism, it reflects much credit on the memory of the author: but surely it should have been placed together with the sermons on the atonement, &c. in the second volume. We may add, that Eph. ii. 13. is a passage which throws light on our author's reasoning, and is perhaps best interpreted on his principles.

Four highly valuable discourses follow (xv. xvi. xvii. and xviii.) on "gospel motives."

The text of the first in the set is, John xv. 5. "I am the vine," &c. While the Christian precepts are usually considered as presumptive, in a great degree, of the divinity of the dispensation, Mr. K. justly looks upon the same argument as applicable to the motives by which those precepts are enforced. He instances in such as are founded on a love of praise or the fear of censure, the principle of honour and that of shame; without, however, allowing his readers to imagine, for a moment, that these motives are recommended indiscriminately and ex-

clusively. Another class to which he appeals are those founded upon a desire of obtaining some personal benefit, or of avoiding some personal evil; and those which are built upon what Hartley stiles "rational self-interest." In motives taken from love to men, he finds a third class, and a fourth in those which are resolvable into a regard to God. By a copious and happy citation of passages from the gospels, he shews that Christ employed these motives in his discourses; whence he infers the excellence of the gospel, and the obligation of Christian ministers to enforce moral duties by *all* the sanctions which their Master used.

The second sermon in this series is from Eph. vi. 11. ("Put on the whole armour of God"); and here our author proves, that the motives insisted on by the apostles in their discourses and writings may be reduced to the four heads already mentioned, with the addition only of conscience. This is largely shewn with respect to the love of honour, and a regard to happiness in a future life.

In discourse the seventeenth (the third of this set, and from the same text with the foregoing), the illustration is continued, and is extended to the principles of benevolence, a regard to the will of God, and obedience to the dictates of conscience. This part of the subject is treated with singular care and judgment.

The eighteenth sermon (the last upon this topic) has for its text, Heb. vi. 1. "Therefore, leaving the principles," &c. and consists of inferences from the illustrations, &c. in the three preceding. They are (1) a strong presumption of the divine origin of the gospel, (2) the true manner of preaching it, (3) the proper standard whereby to judge and improve our own character, and the means to which we must have recourse, in order to be fortified against temptation, and excited to the practice of duty.

We have read these four sermons with more than common admiration; and much should we rejoice to see them reprinted, with the consent of the editor, &c. in a separate pamphlet, with the view of being more generally circulated. By every man who is desirous of learning what Christianity is, they will be greatly valued. We cannot forbear making a short extract.

"What Paul meant by 'preaching Christ Jesus the Lord,' was, if we may judge from his example, to preach his religion after the model prescribed by himself, and not to be always insisting upon the excellencies of Christ's person, the greatness of his love, or the merit of his supposed atonement. This is what many now understand by preaching Christ; but it was not the primitive method. It supposes either that the main object of the Christian religion is to do honour to Christ, whereas he himself tells us that he sought not his own glory; or else it supposes that the most powerful motive to the discharge of our duty

is to be derived from our love to Christ; whereas the New Testament teaches us, that it is our love to God which deserves that honour."

"The observance of the Sabbath" is the title and subject of the 19th sermon (Matt. xii. 8. "The Son of Man is Lord even of the Sabbath-day"). By "the Son of Man" in the text, Mr. K. supposes our Lord to mean man in general. And after many preliminary remarks, he enters on an examination of these four questions: "Is the command which directed the Jews to celebrate the Sabbath obligatory upon Christians? Have Jesus and his apostles delivered any injunctions on this head? Why do *we* observe the Lord's-day? and how ought it to be employed?" We are mistaken if most of the author's readers will not warmly approve of his answers to these inquiries: they amount to this, that Christianity knows nothing of *a sabbath*, but that upon principles of expediency, and from veneration for the pattern of the apostles, &c. the Lord's-day should be set apart for public worship, and spent with devout cheerfulness.

Did this decision of the case require the authority of celebrated names for its support, those of Spencer, Ogden, Hallett, Paley, and of many of the first divines would serve to recommend and vindicate it.

Of the twentieth sermon, which should have been arranged together with the others on doctrinal subjects, the title is, "On the Humanity of Christ," from Acts ii. 22. "Ye men "of Israel, hear these words: Jesus of Nazareth, a man ap- "proved of God among you" [or, according to the better rendering of Bishop Pearce], "a man from God, manifested "among you," &c. The author first considers the plain account here given of Jesus Christ, shews, secondly, how well qualified Christ is, as a man from God, for fulfilling every purpose of his mission, and concludes with three inferences.

When Jesus Christ is called a man, the word means the same thing as when it is used upon other occasions. Our Lord was distinguished, however, from ordinary men by being *from God*, *i. e.* by acting from his immediate orders, or bringing a message from him. In several respects, he was far more highly favoured than former prophets; and his miracles were valid proofs that he was a divine teacher.

A man thus commissioned and attested was sufficient for preaching the gospel to the Jews; and such a prophet they were more likely to receive than one who pretended to be of a nature superior to the human. The resurrection of a man is the best pattern and assurance of the resurrection of other men; his example, the fittest to be proposed to them. In the character, then, of a man from God, &c. Jesus was amply quali-

fied for performing every part of his office. Hence it becomes us to bless God for providing a Saviour so well suited to the wants of mankind; to receive Christ in the character in which he is presented to us in the Scriptures, and to acknowledge all to be Christians who thus receive him as a man from God.

A note to sermon the twenty-first, "on Public Worship," (from Ps. cxi. 1. "Praise ye the Lord," &c.) informs us, that it was preached at Wrexham, on the last Sunday but one before the author's death. This circumstance will render it particularly interesting to his friends; and the discourse itself has strong claims upon the approbation of the reader.

Mr. K. begins with noticing the high antiquity of social worship, and its almost undisputed propriety. He places his recommendation of it, however, upon the humble ground of utility; easy as, he confesses, it would be for him to take a more elevated position. With this view, he considers the nature of devotion, in connexion with the temper and urgent wants of mankind.

Private prayer at once improves and manifests a devout temper.

"When the ideas and feelings of the mind are expressed in words, and clothed in language, they acquire a strength, a vigor, a lustre, which they seldom possess while the subject of silent contemplation in the breast. Faith thus assisted rises into assurance; gratitude becomes more ardent, benevolence more glowing, resignation more complete, contrition more poignant and genuine."

Owing, nevertheless, to defective information, or to the want of early habit and custom, a great proportion of mankind are but ill prepared for the services of private devotion. Their inaptitude for such employments is described with much beauty and spirit by our author, who justly observes, that to men of this character public worship offers precisely that kind of aid which their situation requires. Nor are the best-informed and most enlightened minds above the reach of its advantages, such is the animating and happy influence of society! We must strongly suspect, therefore, either the sincerity or the self-knowledge of that man who pronounces his character to be so perfect as not to need the assistance of public worship: to persons of ordinary virtue its services are indispensable.

Christian benevolence, as well as the duty which every man owes to himself, requires that he join in these services with his brethren.

"Do you wish for the society of your friends to give that animation and energy to your devout feelings which the dignity and grandeur of the object require? Deny not to them the same advantage, by with-

drawing from the house of prayer; nor think so lightly of yourself as to imagine, that your presence adds nothing to the solemnity of public worship and the energy of devotion."

The social worship in which we engage with our fellow-Christians is a public avowal of our faith in the divine mission of Jesus of Nazareth: it increases the attachments, strengthens the ties, and enforces the duties of social life; it cannot fail to draw attention and excite inquiry, and is calculated to abate the pride of rank and station, to elevate the dejected spirit of the lower orders of mankind, and to inspire all with a spirit of mutual candour and good will.

No injurious reflection ought, however, to be cast upon those excellent characters who, from principles of conscience, have withdrawn from a form of public worship which they judge to be unscriptural.

Mr. K. next replies to two objections (they were those, we believe, of the late Gilbert Wakefield) against public worship, and concludes by observing, that habit will render these services agreeable, notwithstanding they may at first be performed with reluctance. Recommending an attendance upon them, he says:—

"This subjugation of the conduct to the judgment, of the affections to the will, while it is the parent of true wisdom, is also the most acceptable sacrifice which an imperfect creature can render to its Creator."

Our opinion of this discourse is sufficiently declared by the long abstract we have given of its contents: the subject, the reasoning, the illustrations, and the style, have entitled it to more than a common share of our attention; and, in reading it, we have frequently had occasion to repeat—

Juvat usque morari!

We perceive with pleasure, that the next discourse (the twenty-second) is likewise of the devotional and practical class: its subject is, "The fear of the Lord, the only sure guide to a complete knowledge and uniform practice of virtue," and the text, Ps. cxi. 10. "The fear of the Lord is the beginning of wisdom."

The fear of God, remarks Mr. K. is the surest guide to the discovery of our duty, and furnishes the best motives for the practice of it; and he examines the justness of this position in respect to the three great divisions—divine, personal, and social. This examination, in the course of which we meet with some deserved strictures on the works of ancient and of modern unbelievers, is made with considerable fairness and perspicuity;

nor will it be easy, we conceive, to shake the principle for which this writer pleads. The sermon would have been read with yet more satisfaction and advantage, had the allusions been explained, and the specific references been marked, by the Editor, at the bottom of the page.

There is a sermon of Bishop Hurd's upon a similar subject, (Vol. III. No. XIV.) which will also repay perusal: indeed this prelate's "moral and devotional" discourses are, in general, of uncommon excellence.

In the twenty-third sermon, Mr. K. treats of "the Moral Sense," from Ps. xv. 4. "In whose eyes a vile person," &c. from which words he observes, that good men are esteemed and honoured by those of a like character. Having shewn that this esteem is the esteem of virtue for virtue, is bestowed upon no other property, and proceeds from no other cause, he inquires how it comes to have any existence; and this fact he resolves into the moral sense, or conscience, which he regards as acquired and not instinctive, and the rise and progress and operation of which he traces with accuracy, and describes with energy and distinctness. The discourse concludes with some useful practical observations.

We are cautioned in sermon the twenty-fourth, (from 2 Thess. ii. 10. "Because they received not," &c.) against "indifference to religious truth." Mr. K. charges those with being indifferent to religious truth who will not inquire into the foundation on which it is built; who, having acquired a knowledge of it, confine that knowledge to themselves, and who take no active measures to propagate Christian truth in the world, or to defend it against those by whom it is attacked. Under these heads the reader will find many valuable remarks and pertinent illustrations (particularly that in p. 60, 61, concerning the worship of Jehovah and of Baal); nor is there any topic upon which the author writes with more clearness and force; it appears to have been in perfect unison with his own cast of character.

That he loved and venerated truth for its subserviency to virtue, is evident from his twenty-fifth sermon, entitled "Christians the salt of the earth," from Matt. v. 13. "Ye are the salt," &c. Here he takes occasion to shew how Christians are qualified to produce the effect thus ascribed to them, and then employs some considerations to induce them to exert their powers to answer this useful purpose. Accordingly he examines what Christians believed, and how they acted, at the time when they were called by our Lord the salt of the earth. With their principles and conduct are contrasted those of the professed disciples of Christ in succeeding ages: but it is, at

the same time, proved, that consistent believers of the present day are capable of doing the same good with the primitive Christians; and they are bound to make the attempt by gratitude to God, benevolence to mankind, and a regard to their own honour and interest.

Some critical and doctrinal sermons now follow. No. XXVI. is "On the Phraseology of the Epistles" (1 Cor. ii. 12, 13.* "Now we have received," &c.)

By "comparing spiritual things with spiritual," Mr. K. understands a comparison of the spiritual privileges of Christians with the spiritual privileges of Israelites. The object of the discourse is to shew that this may frequently be seen in the epistles, and that the same terms and phrases which were once applied by God himself, and by divine messengers, to the children of Israel, under the institution of the law, are applied by the apostles to all Christians, under the institution of the gospel. Mr. K. has, in truth, here given an abridgment, though by no means a servile one, of Dr. Taylor's well-known Essay entitled "A Key to the Apostolic Writings," which has also been lately presented to the world, on a reduced scale, by the Rev. Thomas Howe†. We heartily wish success to all honourable methods of putting it into the hands of students in theology, and indeed of every Christian who is desirous of being able to give a reason of the hope that is in him. The phraseology of the New Testament in general, and of the epistles in particular, can never be understood, while we are either ignorant of that of the Old, or superficially acquainted with it. There is no description of the ministers of religion to whom the Hebrew scriptures are so familiar as they ought to be; and we are apprehensive that this branch of learning is but slenderly cultivated and encouraged even by those Protestant Dissenters who profess to set the greatest value upon a theological education.

We are informed, by the Editor, that the seven following discourses, XXVII. to XXXIV, though drawn up in the form of sermons, were delivered as lectures to a class of young men. He further says: "The reader will perceive that, in various places, the author has closely followed the Essays on the Death of Christ, &c. published by Dr. Priestley, under the name of *Clemens*, in the Theological Repository."

Of this series of discourses the first is entitled, "Repentance and reformation only required in order to acceptance with God:" (Is. i. 16, 17, 18. "Wash ye, make you clean," &c.) It opens with some remarks upon the necessity of doctrinal

* It is erroneously printed, 2 Cor. xii. 10.

† 12mo. Exeter, 1805.

preaching: it then states the popular tenet of Christ's atonement, and afterwards proposes the plan upon which the subject is to be considered. Mr. K. inquires, first, on what terms God is represented in Scripture as pardoning sinners; 2dly, what is the design of the death of Christ; thirdly, how this design appears consistent with those various figures in which it is spoken of, and with the many virtues which are ascribed to it? He previously examines, however, into what the light of nature would teach us, or what we should be able to collect from the appearance of things around us, concerning the terms of pardon. We shall submit to our readers the method and the result of this examination; although, in our own judgment, it might have been waved, in consequence of the appeal being made, and rightly made, to Scripture.

The prevalence of happiness in the works of nature proves the benevolence of God. Evil, from its tendencies and relations, is, upon the whole, an advantage. We have reason to believe, that happiness is the object of the divine government; that the punishments inflicted by the Deity upon any of his rational and moral creatures have their good in view; and that wherever there is sincere repentance, the necessity of punishment is superseded. From the imperfection of human governments, sentences are executed upon offenders against the laws, without regard to their professions of repentance: under the government of a being of perfect knowledge, no such obstacle to pardon can possibly occur.

True it is, that men are often punished for sin, as in a diseased constitution of body, &c. where they are sincerely sorry for their past misconduct, and have entirely reformed their behaviour: yet all that can be inferred from this is, not that there is no room for any degree of forgiveness, but that the remission is not complete, so as to exempt the offender from all the ill effects of his transgressions, which, adds Mr. K. is probably the fact in every instance, even where the divine Being forgives most freely.

After all, we agree with our author, that the light of nature leaves it doubtful how far the pardon of sin will extend; and we receive with gratitude the more decisive and satisfactory information afforded by revelation upon this interesting subject.

Mr. K. brings forward many passages of Scripture, in support of the doctrine which furnishes the title of this discourse: these are, Ex. xxxiv. 6, 7. (part of which declaration he illustrates by Jer. xxx. 11.) Ps. li. 16, 17. xxv. 7. Ps. lxxxv. 5. Dan. ix. 9. Luke xviii. 3. together with various remarks, parables, and discourses of our Lord's, Acts x. 34, 35. and Rom. iii. 24. From his enumeration of these texts, and his comments upon

them, he infers, first, that the doctrine of the forgiveness of sins upon repentance is not a doctrine peculiar to the gospel of Christ; and, secondly, that we ought to be thankful to God that we are assured of forgiveness, upon such clear and unexceptionable authority. We have to lament, that some of the passages quoted are not referred, in the margin, to the places where they are severally to be found.

Sermon the twenty-eighth bears for its title, "On the Design and Ends of the Death of Christ" (1 Cor. i. 22—24. "For the Jews required," &c.) Our author observes, that there is often a language in facts which speaks as strongly as words can do. He inquires, therefore, what is the obvious design of the death of Christ, as it may be inferred from the fact itself? This he finds to be its intimate connexion with the resurrection of Jesus, viewed as a proof and illustration of his doctrine of a future universal resurrection; and we cordially agree with him in the opinion, that whatever degree of importance and utility belongs to the resurrection of our Lord, must belong also to his death. Hence the necessity of his dying by crucifixion, *e. g.* that the fact of his death might be notorious and indisputable. The more certainly we know that he died, the more certainly do we know that he rose from the dead. Accordingly the principal subject of Paul's discourses was the resurrection of Jesus, and, as connected with that event, and requisite to prove it, his crucifixion. Here, likewise, we perceive the reason why the apostles represent the death of Christ as having such powerful moral influence, in cleansing men from the guilt, and delivering them from the consequences of their sins. See Tit. ii. 14. Eph. v. 25—27. 1 Pet. ii. 24. Rev. i. 5. though it should be recollected, that the important benefits attributed in these passages to the death of Jesus are, in other places, ascribed to his resurrection. (Rom. iv. 25. v. 10. viii. 34. 1 Pet. i. 3.

While the main purpose of our divine Master's death was to afford us the best evidence of a future life, by giving us, in his own person, an example of a resurrection from the dead, some secondary and subordinate ends were answered by the same event: by it the truth of his pretensions to a commission from God was established; and, as he died with the best temper of mind, he is described as intending to afford us an example of the disposition with which we ought to bear sufferings.

From the leading view taken by Mr. K. of the death of Christ, he shews in what respects this event differs from the death of other martyrs to truth, deduces an argument in favour of the humanity of our Lord, and points out the pernicious con-

sequence arising from supposing Jesus Christ to be God, or a being superior in nature to the rest of the human race. His reasoning, under these three heads of reference, forms the most original part of this discourse, and is particularly worthy of the reader's consideration.

In the twenty-ninth sermon, we have "an explanation of the nature and end of sacrifices under the Mosaic law," (from Rom. v. 11. "And not only so, but we also joy in God," &c.) All the cases for which atonements were appointed by the law of Moses are here collected; and the following observations are offered upon them:

1. A great part of them bear no relation at all to moral conduct.

2. With regard to the extraordinary atonements, full pardon does not appear to have been obtained for the offenders hereby, but only further time and a continuance of external privileges.

3. All the appointed atonements seem to relate only to the propriety and decorum of the external services of public religious worship in the tabernacle.

4. No atonements are appointed for transgression of the moral law, excepting the case (Lev. vi. 2, &c.) of dishonest dealing between man and man. See Ps. li. 16. Acts, xiii. 39. Num. xv. 30.

The conclusion, therefore, is, that the popular notion of atonement derives no countenance from the Old Testament, and Mr. K. expresses his surprise, that a doctrine should be supposed to be clearly taught in Scripture, and the belief of it made necessary to our salvation, when it appears that it is not once mentioned in the New Testament; the proper word for "atonement" not being to be found there.

His object in sermon the thirtieth (Heb. ix. 26. "But now once," &c.) is to explain "the figurative language applied to the death of Christ in the New Testament." It is there compared, for example, to a sacrifice. Christ, says Mr. K. dying in the cause of virtue, and to procure the greatest possible benefit to the human race, is represented as having given his life a sacrifice for us. But this author argues, that neither was the death of Jesus the antitype of the sacrifices under the law, nor, even if it were, would it answer the purpose of the advocates for the doctrine of the atonement; the legal sacrifices not having been intended to remove moral guilt. The observations made under this head are pertinent and valuable, and are stated with great distinctness. In the last line, however, of the 176th page, we notice an *erratum* of either the transcriber's or the printer's: the word *fourthly* should be there substituted for *fifthly*; and, of course, there should be a cor

rection answering to it in p. 178. Towards the conclusion of this discourse, Mr. K. explains the comparison of Christ's death to a curse, to the paschal lamb among the Jews, and to the death of a testator. The title of the thirty-first sermon is "The doctrine of Christ's atonement inconsistent with reason," (Ezek. xviii. 20. "The righteousness of the righteous," &c.) We content ourselves with stating the heads of the author's reasoning: they are these—that the doctrine in question is dishonourable to the divine Being, and irreconcileable with the principles of justice, as well as with the general tenor of scripture.

Mr. K. treats in the thirty-second sermon (1 John ii. 1, 2. "And if any man sin," &c.) "On the language applied in the New Testament to the death of Christ." He gives this paraphrase of his text: we have no occasion now to be afraid that our sins should exclude us from the worship of God; for, if any one sin, we have an advocate, or a comforter, with the Father, one who is in the presence of God (as the Jewish high-priest was in the presence of God in the tabernacle), who has performed for us by his Gospel all that that minister performed for the Jews; and he is the propitiation or atonement for our sins, he has by his Gospel assured us of pardon for our offences, and procured us free access to God: moreover, he has answered the purposes of an atonement not to us Jews only, but to all mankind. Other passages then come under our author's examination, such as those where Christ is said to have died for us, to have given his life a ransom for us, to bear the sins of men, and to be a mediator; and his agony in the garden is also here considered.

The "inferences drawn" by Mr. K. in sermon the thirty-third (John xvi. 26, 27. "At that day," &c.) "from the falsehood of the doctrine of Christ's atonement" (rather from his view of it), are, that this doctrine has no just foundation; that it is improper to ask any favor of God for Christ's sake; that the mercy of God ought to be the object of our trust; and that we should do every thing in our power to remove the mistakes commonly entertained concerning our Lord's atonement.

In sermon the thirty-fourth, Mr. K. treats "On the necessity of providing a subsistence for public [religious] instructors" (1 Cor. ix. 14. "Even so hath the Lord ordained that they who preach the gospel should live of the gospel). This is a subject of particular delicacy in the hands of those who are themselves Christian teachers. Our author has discussed it, however, with great propriety and manliness. The discourse was written and preached with the view of recommending a collection for the support of Dissenting Ministers, in the counties of De-

von and Cornwall; nor can we doubt that such an appeal to benevolence and justice was eminently successful.

The inquiries here made are, 1st, Upon what ground the apostles, or first preachers of the gospel, were entitled to a maintenance: 2dly, How far the preachers of the gospel in the present day are entitled to a like support?

Wherever services are performed, and more especially when to the detriment of the agent, there is always a claim to compensation from the party benefited. Upon this acknowledged principle of equity among mankind, the apostle Paul grounds his claim to maintenance in his apostolic character; and upon this principle Mr. K. ably and candidly urges the claim, not merely as it regarded the apostles, but as it respects all who devote themselves to the Christian ministry: at the same time, he loudly protests against their being maintained in riches and affluence, and likewise against men's being compelled to contribute to them, by the force of human laws. His reasoning is worthy of the consideration both of those who plead for opulent ecclesiastical endowments, and of such as condemn all public religious instruction which is not perfectly gratuitous. It is matter of common observation, that the salary of even the best-supported Dissenting Minister does not exceed what is paid to the principal clerks in a merchant's counting-house; nor indeed is it possible for the conscientious and enlightened services of the teacher of religion to be measured by any *pecuniary* compensation whatever.

Mr. K. appears, in sermon the thirty-fifth, as the eloquent opponent of "persecution for religious opinion." In a discourse which he preached and printed, not long after the Birmingham riots, but which, we are sorry to add, has no place in the present volumes, he had already signalized himself in the same honorable warfare; and, surely, the preacher of the gospel never acts more in character, than when he stands forth the champion of toleration and evangelical charity, the determined foe of that bigotted and malignant spirit which is the parent of confusion and of every evil work!

The text now insisted upon is selected from the parable of the marriage-supper (Luke xiv. 23. "And the Lord said," &c.) and Mr. K. after well explaining what our Lord means by the term *compel*, takes occasion to shew that to employ force for the defence of truth, or for restraining error, is unjust; that it cannot answer the purposes expected from it; and that it is productive of great evils to mankind, and inconsistent with the spirit of the gospel. Under the third of these heads, he writes with more than usual animation, and draws a most impressive picture of the sufferings of the victim of persecution:

" If his fortitude cannot be subdued by long and hard confinement, a more bitter cup of affliction remains: prepare thyself, O wretched man! for the last effort of human malice: for death, not in its ordinary forms, but with the most dreadful features which human nature can bear!"

We could wish that our limits would allow of our placing before our readers the whole of this interesting representation, from the words, " The prisoner is led from his cell," &c. down to the end of the paragraph (p. 265, 266.) But we have neither time nor room for the extract; and it only remains just to state one of Mr. K.'s concluding observations, which is, that the ministers of the gospel have been the principal promoters of persecution. Would to God that we could refute this accusation! Unbelieving and unprincipled statesmen, however, have been persecutors nearly as active and bitter as priests of any denomination; and in every denomination, alas! there are to be found *priests*. We do not employ this word invidiously: we mean by it those religious teachers who affect to act as mediators between the people and the objects of their worship *.

The thirty-sixth sermon was printed in the year 1799, but never before published: it asserts " the future existence of infants," from John v. 28, 29. " Marvel not at this," &c. and, whether we consider the singularity of the subject, the clearness of the reasoning, or the deep interest which every parent must feel in this conclusion, we cannot but thank the Editor for having given it a wider calculation than that which it first obtained, and for having caused it to appear in a form more likely to be permanent.

From our Lord's declaration in the above passage, Mr. K. infers that persons of every character, of all generations, and of every age (of life), will be raised from the grave. We leave it to the reader to weigh his arguments; only remarking that they carry as strong conviction to our own minds as is possible upon a subject about which revelation affords us no specific knowledge.

In the thirty-seventh sermon, our author endeavours to estimate " the value of life," and inquires into " the lawfulness of wishing it terminated," taking as his text 2 Cor. v. 4. " For we that are in this tabernacle," &c. which he first elucidates, and then proceeds to the consideration of his subject.

According to Mr. K. life is valuable from its being a season of enjoyment, of improvement, and of usefulness. To wish that it were terminated, when God does not require such a

* See Dr. Lindsay's very able and eloquent Sermon on the Death of Fordyce, p. 5.

sacrifice, is a weakness, not a virtue: this desire may, however, be excused, when we are called to very painful and laborious services, which occasion continual anxiety and exhaust the strength; when men are afflicted with violent pain, and the agony is greater than human nature can hope to endure with patience; when extreme old age oppresses us, and when the decay of the mind prevents us from communicating and receiving happiness. These cases may perhaps be admitted as exceptions, although, in general, the language of Christian piety will be, "All the days of my appointed time will I wait, 'till my change come."

We are advised, at the conclusion of this discourse, in the happiest season of life, to keep ourselves from being too much attached to it, and, in the most afflicted, not to be ready to indulge discontent.

The next sermon, the thirty-eighth, represents "the danger of bad company" (1 Cor. xv. 33. "Be not deceived; evil communications," &c.) Three reasons are offered which should induce us to avoid the society of immoral men. This caution is necessary to preserve ourselves from being corrupted by them: it is requisite to prevent their morals from corrupting others; and it is the most likely means of their reformation. In the illustration and enforcement of these arguments the good sense of the writer is remarkably conspicuous: we particularly admire the discrimination with which he states the difference between avoiding the company of men in consequence of their pernicious manners, and avoiding it in consequence of their supposed pernicious opinions; nor have we often read a practical discourse of equal value.

Sermon the thirty-ninth is a re-publication, having been delivered, in the year 1793, before the Society of Unitarian Christians in the West of England. From Matt. xiii. 33. "The kingdom of heaven is like unto leaven," &c. the preacher infers, that "the dominion of religious truth" will "ultimately" be "universal and eternal;" and regarding the long-lost doctrine of the proper humanity of Christ as the doctrine of the gospel, he ventures to hope for its speedy prevalence, from the simplicity to which it is now reduced, from the conduct of those who embrace it in making an open profession of their faith; and from the temper and circumstances of their opponents. It is impossible to read this discourse, without entertaining a high opinion of Mr. K.'s zeal and talents. Nor can the hope which he professes be deemed extravagant. Ever keeping in view, that "one day is with the Lord as a thousand years, and a thousand years as one day," we are justified in the belief that the unsophisticated proposition, "There is one

God, and one Mediator between God and man, the man Christ Jesus," gains a wider diffusion and increasing credit. Since the first ages, there never perhaps was a season when so many embraced it as the present; and we are persuaded of it's being more generally the creed of the Christian world, if its friends and advocates will only be just to their cause, and consistent with themselves.

The last sermon, the fortieth, bears as its title: "Paul's valedictory prayer explained and improved:" this prayer is found, among other places, in 2 Thess. iii. 18. "The grace," &c. is our author's text. He considers it as denoting that the blessings which Paul here wishes for are of high value, and that the apostles' friends were in danger of being deprived of them, or at least of having their value greatly impaired. Mr. K. then shews, that it may be offered with equal propriety for Christians of the present day, upon the same ground; and he concludes with giving his audience appropriate and seasonable advice; proving himself, in this and in every foregoing discourse, a truly Christian preacher.

We could with pleasure have made more numerous and longer extracts from the contents of these very estimable volumes. But it was more consistent with the design of our review to give a short account of every sermon; and we trust that, by this manner of noticing them, we have at once evinced our own conviction of their merits, and inspired our readers with a wish to allot them a place in their respective libraries.

Had the doctrinal and the practical discourses been printed separately from each other, in two distinct series, instead of being intermixed, with little or no apparent regard to any order whatever; had greater care been bestowed upon the several *titles*; and had the work been superintended, in its progress through a London press, by some friend on the spot, who was anxious to testify his esteem for the author's memory; with such aids, this posthumous publication would have been still more deserving of the regard of the Christian world.

Taken altogether, it is a legacy to the cause of religious truth and virtue which the most enlightened and respectable friends of that cause will best appreciate. Some persons may probably be disposed to wish that there were a greater proportion of practical discourses in these volumes; but we would rather see this defect (if a defect it be) supplied by an additional volume of devotional and moral sermons only, than consent to part, in a future edition, with any of the doctrinal ones; even though the most admirable practical compositions were to be substituted for them.

ARTICLE IV.

African Memoranda: relative to an Attempt to establish a British Settlement on the Island of Bulama, on the Western Coast of Africa, in the Year 1792. *With a brief Notice of the Neighbouring Tribes, Soil, Productions, &c. and some Observations on the Facility of colonizing that Part of Africa with a View to Cultivation, and the Introduction of Letters and Religion to its Inhabitants, but more particularly as the Means of gradually abolishing African Slavery. By Capt. Philip Beaver.* 4to. pp. 500. Baldwins. 1l. 11s. 6d. 1805.

[Concluded from page 271.]

CAPT. B.'s Journal, which next follows, was written on the island of Bulama, and contains a detailed account of the transactions there, from the sailing of the Calypso to the final evacuation of the island. It is the journal of a chief surrounded by cowardly and faithless slaves, of a hero struggling with adversity. It seems to have been Capt. B.'s determination to trample, according to Lord Chatham's proud maxim, upon impossibilities.

The ship Hankey remained off the island till the expiration of her charter, which took place on the 11th of November, 1792: she sailed for England on the 23d of the same month. Many of the remaining colonists obtained permission to return home in her, for though they had prevailed upon themselves to stay after the sailing of the Calypso, their courage failed them when they were called upon to give up the last chance of revisiting their native land. Only twenty-eight persons now remained at Bulama! The departure of the Hankey seems to have depressed their spirits to a degree of melancholy from which they never recovered. Some of them seized opportunities of deserting to Sierra Leone, or to the Portuguese settlements: many were carried off by disease: so that in twelve-months, says Capt. B. all the labourers were either dead or gone, all the subscribers except one, and all the servants except two Blacks. By the importunities of these surviving colonists, Capt. B. was, in reality, forced to evacuate the island, which he did on the 29th of November, 1793, sailing for Sierra Leone, in a cutter which he had retained when the Hankey left Bulama. He and his companions arrived off Cape Sierra Leone, on Monday, Dec. 23; he himself, after spending two months in this colony, returned to Europe in one of the Company's vessels, and arrived at Plymouth on the 17th of May, 1794, after an absence of little more than two years.

In his government of the colony, Capt. B. appears to have

been desirous of keeping alive in the minds of the settlers the idea of religion*. He read prayers publicly every Sunday, though prayers were sometimes obliged to give place to necessary labour. One of the colonists, a North Briton, objected to working on the Sabbath-day: Capt. B. meeting him on his own ground, assured him, that if on that day he would not work, neither should he eat: his scruples immediately vanished.

Having heard accidentally that the Biafaras, a nation living about 70 miles up the Rio Grande, claimed the property of the island, he made them a visit, and wisely satisfied their claims, by re-purchasing Bulama, advancing goods to the amount of twenty-six pounds sterling. The Biafaras are an unwarlike, innocent, amiable people. They wondered much that Capt. B. would not buy their slaves!

The Bijugas are the reverse of the Biafaras, and their hereditary, inveterate enemies. They are uncivilized, faithless, and cruel. They are distinguished among the neighbouring nations by the appellation of wild men: they are the Algerines of the Bijuga sea: their slaughter of the colonists, on their first landing at Bulama, has been described; they afterwards visited Capt. Beaver several times; and nothing but his obvious and admirable intrepidity and precaution prevented them from taking advantage of the reduced state of the settlers to plunder, enslave, and murder them.

The terror which, during the latter part of the time of the occupation of the island, was struck into the hearts of the colonists (partly, no doubt, by the character of the Bijugas), was extreme: it completely paralyzed their minds. All of them, excepting Capt. B. *lost their memories*. One who had had a pretty good education in Scotland, could not by any effort count fifteen. Fear, also, added strength to disease.

"Since the first of this month," writes Capt. B. in his Journal of Dec. 21, 1792, "of nineteen men, four women, and five children, we have buried nine men, three women, and one child, which is, except one, half of the whole colony. It is melancholy, no doubt; but many have absolutely died through fear. More courage, and greater exertions, I firmly believe, would have saved many of them; but a lowness of spirits, a general despondency, seems to possess every body. When taken ill, they lie down, and say that they know they shall die; and, what is very remarkable, I have never yet known one recover after having in such a manner given himself up."

The colonists would not have been able to maintain their ground so long at Bulama, had not their able chief, by a course

* The original Bulama constitution contained but one article on religion, but that one so excellent as to deserve being written in letters of gold:—"We do hereby declare and ordain, that in our colony no man shall be deemed responsible to another for his particular mode of faith or worship, but shall be equally eligible to any post or office, whether legislative or executive, in our colony."

of wise policy, engaged, from time to time, a considerable number of native Africans, from the surrounding nations, as laborers, called, in the language of the country, *Grumetas**. It was one main object of the colony to ascertain whether the inhabitants of Africa could not be employed as voluntary paid workmen; and Capt. B. rejoices that this point, at least, has been accomplished. It does away the main argument for negro slavery. The Grumetas were at first reluctant to enter into the service of the colonists, supposing, naturally enough, that the settlement was only a decoy for slaves; but when they found that their wages were regularly paid, and that they were treated with justice and humanity, they came readily to the island, even from places far distant. They were not bad labourers, and under good government would be good subjects. In them Capt. B. had a good opportunity of observing the sentiments and manners of the Africans.

The Africans are great believers in witchcraft, and in the power of charms (called by them *gris-gris*) to secure the wearer from any harm.

"In the evening (Journal, Friday, Dec. 28, 1792) two or three of the Grumetas came to me, and said that Francisco, one of their party, was not a good man; that he wanted to eat one of them (John Basse) who had this day been taken very ill. As I could not comprehend what they meant by saying that one of them wanted to eat another, I sent for Johnson (an European, who had lived among them) to explain. He said that the man accused of eating the other was a witch, and that he was the cause of John Basse's illness, by sucking his blood with his infernal witchcraft, and that these people had come to request that I would let them tie him to a tree, and flog him, after they had finished their work. I told them, that there was no such thing as a witch; that it was impossible for this man to suck the blood of another, by any art which he could possibly possess; that he could not be the cause of another man's illness by such means; and that with respect to flogging, no one punished, on the island, but myself. Johnson, who is as bigotted in this instance as any of them, says that he is well known to be a witch; that he has killed many people with his infernal art, and that this is the cause of his leaving his own country, where, if he should ever be caught, he would be sold as a slave; and that he, with difficulty, had prevented the other Grumetas from throwing him overboard, on their passage from Bassao hither. Johnson, moreover, told me that there was another witch among the Grumetas, who had the power of changing himself into an alligator, and that he also had killed many people by his witchcraft, and was consequently obliged to run from his country. They there most earnestly entreated me to let them punish them, country-fashion, and they promised not to kill either of them. Astonished at the assurance that neither of them should be killed, if they were permitted to punish them, I told Johnson that if

* "From the Portuguese word 'Grumete,' I suppose," says the author, "which signifies the meanest sort of sailor. It is particularly applied to those natives who trade for Europeans in canoes, but is generally applicable to all those who labour for others for wages."

such a thing should occur, I would immediately hang all those concerned in it; and then endeavoured to reason them out of their foolish notions respecting these two poor men. Johnson replied, that it was the custom of the country for "white man" never to interfere in these cases; and that at Bissao the governor never took notice of their thus punishing one another, according to their own country-fashion, and that they expected the same indulgence here; for that if these people were in their own country, they would either be killed or sold, as witchcraft was never forgiven, and its professors never suffered in their own country when once found out. I had now all the Grumetas around me, among whom were the accused themselves, and endeavoured again to convince them of the innocence of these people, by pointing out the impossibility of their hurting others by any magic or spell, or of transforming themselves into any other shape. When many of them said this man had often avowed his frequently turning himself into his alligator to devour people. 'How say you, Corasmo,' said I, 'did you ever say so to any of these people?'—'Yes,' was his reply.—'What do you mean? Do you mean to say that you ever transformed yourself into any other shape than that which you now bear?'—'Yes,' was the answer.—'Now, Carasmo, you know that white man knows every thing; you cannot deceive me; therefore, avow to those people that you never changed yourself into an alligator, and that these are all lies.'—'No,' was his reply: who can believe it? 'I can change myself into an alligator, and have often done it!" This was such an incorrigible witch, that I immediately gave him up to the Grumetas, to punish him, but desired them to be merciful. It is scarcely credible that a man can so work upon his own weak imagination as to believe, which I doubt not this man did, its own fanciful creation to be realities."

"After the Grumetas had left me last night," says Capt. B. in the Journal of the next day, "I regretted having delivered up to them the two poor miserable wretches accused of witchcraft. From ten till twelve at night, their cries were most piteous and loud, and though distant a full half mile, were distinctly heard. This morning they cannot move."

The effect of different specimens of European arts upon the Africans is curious.

"This evening" (Journal, Sunday, May 12, 1793), "a circumstance happened which proves, I think, that there is much truth in Lavater's notions of physiognomy. After dark, I had several of the Biafaras in my room, shewing them prints by candle-light. It was sometime before they comprehended that they were intended to represent objects in nature, whether living or inanimate; and I am not sure whether they would have comprehended it at all, if I had not luckily hit upon a view of Sierra Leone, in which was introduced an elephant and a monkey: these they understood immediately, and were highly delighted, and afterwards quickly understood whatever was shown to them. I was turning over Lavater's Essay on Physiognomy, and at length opened upon the angry wicked man. The instant they beheld it, they all screamed, and fled out of the room: and this I take to be as convincing a proof of the truth of Lavater's idea as can well be obtained."

Capt. B. gives us an entertaining list of trades and professions which he exercised at Bulama.—

"To wit: carpenter — joiner — sawyer — brick-maker — tanner — thatcher — chandler — rope-maker — sail-maker — caulker — plasterer — carcase-butcher — engineer — architect — surveyor — apothecary."

The man that can sustain all these characters must be allowed to be practically independent!

The result of the colony, however disastrous in itself, has, Capt. B. thinks, proved the practicability of the original plan. It was proposed to ascertain, first, whether the tropical productions could be cultivated on the island of Bulama and the adjacent shores, and this was proved beyond a doubt, not only by what the colonists cultivated on the island, but also from all tropical productions growing wild on it, or in its vicinity: secondly, whether this could be done by the means of *free natives*, which was completely proved by the employment of the Grumetas (of whom Capt. B. had in his service not less than 196 in about one year), who worked hard and willingly: and, thirdly, whether *civilization* might not be introduced among the Africans by means of *cultivation* and *commerce*, which is proved in the other two—for commerce will follow cultivation, and civilization will result from them both,

The principal causes of the failure of the expedition, as stated by Capt. B. to a general meeting of Bulama proprietors, held at the Mansion-house after his return, were—

"1st, The carrying out men of the most infamous character and vicious habits. 2dly, The arriving on the coast of Africa at the most improper season of the year. 3dly, The omitting to carry out the frame and materials of a house, or houses, sufficient to secure the whole of the colony, immediately on their arrival, from the rains and from the sun."

The ardour of Capt. B.'s mind is unabated by the misfortunes at Bulama: he thinks that a second expedition thither would, if properly conducted, be attended with success. Relying on his statements, we entertain the same opinion, and should rejoice to see part of the overflowing population of this country drawn off for the purpose of colonizing some favorable spot (and none can be more favourable than Bulama) of the African coast. Our West-Indian possessions are daily becoming less secure and less valuable: Africa offers us her territories as a substitute for them. It is to be apprehended that the active and liberal government of France will, as Capt. B. suggests, anticipate us in seizing the present openings for African colonies: it is well known that plans of this object have been submitted to it, and favorably received. We must confess we wish, as Britons, that our country may enjoy the honor and ultimate advantage of civilizing this ill-fated quarter of the globe, especially since she has been the principal occasion, in late years,

of its greatest miseries—war and slavery: but we avow, at the same time, that we have sufficient philanthropy to rejoice at the melioration of the condition of the unhappy negro, wheresoever or by whomsoever begun and carried on. Whoever may be the instrument in this work, Providence is the PRIMARY AGENT. The time may not be yet come for the deliverance of Africa; but her deliverance is certain, and, if we may judge from appearances, rapidly approaching. We say this, in defiance of the laugh of the worldling, because we are Christians and believe it!

Throughout the *Memoranda* are interspersed severe strictures on the Sierra Leone Company, which, in the author's view, has done harm rather than good, and will help to perpetuate the slavery it wishes to abolish. The spot of the settlement is ill-chosen; the worst, indeed, on the African coast. The resources of the Company have been mis-spent; all its measures have been inefficient. From so experienced a writer, this Company, whose motives and object are generous, will not, we trust, refuse to take advice. No steps they can take will recover their property, so irrecoverably gone, but they may be prevailed on to forbear adding to the burdens of the country, by taking annually, in the shape of charity, a portion (God knows, ill-spared!) of its revenues, in order to infuse life into an abortive project!

The *Memoranda* are written in an easy and manly style. They are not so well arranged, probably, as they might have been, but a British naval officer may be well excused, in the present times, for not aspiring to the summit of literary excellence. They are entertaining and instructive; and, which is better, their tendency is uniformly virtuous. They evince a spirit of exalted patriotism and humanity: the purest mind will not be sullied by perusing them.

ARTICLE V.

The Importance of Right Sentiments concerning the Person of Christ: A Sermon, preached at Essex Chapel, April 10, 1806, *before the London Unitarian Book Society. By Thomas Belsham.* Johnson.

THIS discourse was delivered, as the title informs us, before the London Unitarian Book Society, at their annual meeting; the first that has been preached on this occasion, and the first, we hope, of a series of discourses which shall strengthen the arguments, and increase the publicity of the Unitarian doctrine.

1 Cor. viii. 6, 7. Mr. Belsham introduces the sermon with an appeal to the example of the learned and venerable Whitby,

who, after a life of study and inquiry, changed his opinions on the doctrine of the Trinity, and published, in a book entitled his "Last Thoughts," a retractation of the errors of his Commentary; an example which cannot be too much kept in view, and which no one is better able to appreciate, or has more closely and honorably followed than Mr. Belsham himself.

Mr. B. then proceeds to demonstrate, first, that the question concerning the person of Christ is of very considerable importance: secondly, that the solution of it is attended with some difficulty: and, thirdly, that nevertheless complete satisfaction may be attained by those who are disposed to inquire seriously and impartially into the evidence of the case.

Under the *first* head, Mr. B. observes, that he can never believe, that it is a question of no importance to ascertain whether that Jesus whom we all agree to own and reverence as our Master, is a prophet or an angel, or a super-angelic being, or a God.

"1. The determination of this question will clear away the rubbish of much useless controversy. 2. Just notions concerning the person of Christ relieve the mind from much painful embarrassment. 3. Right views concerning the person of Christ preclude many objections against the Christian religion, and tend to facilitate its reception in the world."

He observes, under the *second* head—

"In the present state of things, there is real and considerable difficulty in impressing the minds of the bulk of professing Christians with just and rational views upon this subject, is evident from the erroneous opinions which so generally prevail; and these difficulties originate principally in the following sources: prejudice, self-interest, indolence, authority, superficial and specious argument."

It is shewn, under the *last* head, that these difficulties have been actually surmounted by many whose earliest and most cherished prepossessions have been in favor of the popular belief; that neither great sagacity, nor profound learning, nor acute metaphysical subtlety is in any degree necessary for the attainment of satisfactory information upon this subject; that satisfaction is to be attained by studying the Scriptures, those passages, especially, upon which the erroneous doctrines concerning the person of Christ lean for support; and that when, by these means, conviction has been obtained, in order to retain it in the mind, and to secure the acquiescence of the affections in the judgment of the understanding, so that faith may become a practical principle, the argument must be kept constantly in sight, and for this purpose must be frequently reviewed.

Mr. B. then infers the importance of bearing a grave and public testimony to the doctrines of the Unity and Supremacy

of God, the Father, and the proper Humanity of Jesus Christ, and the utility, in this view, of the Society he is addressing. He speaks with affectionate regret of many of the early friends and original supporters of the Society who either now are, or soon will be, laid aside from further service, and commends, in an animated address, the cause of truth to the rising generation of Unitarians.

There are, in the course of the sermon, some free strictures upon *Arianism*, which have, we learn, excited considerable attention. We heartily wish they may call forth before the public some advocate of a system, which appears to be fast losing ground, between Trinitarianism on the one side, and Unitarianism (what else can we call it now that *Sosinianism*, name and thing, is exploded?) on the other. Within the limits of our observation, the greater part of the young persons who have been accustomed to the Arian hypothesis deviate into one or other of these extremes. May not this be owing to the negligence and apparent reluctance of its friends in supporting it?

EULOGY ON DR. PRIESTLEY.

[Concluded from page 219]

We must not, however, believe that Priestley was aware of all his own discoveries, nor that he would have been able to exhibit them in his book so clearly as we distinguish them, and as we should exhibit them at the present day. At the time he made those discoveries, he was acquainted with no chymical theory but that of Stahl; a theory formed from experiments in which the airs were of no account, and therefore incapable of comprising, still more of foreseeing, all their phenomena. Hence we find some hesitation in his principles, some confusedness and uncertainty in his results: seeking phlogiston in every thing, he is obliged to suppose it differently constituted in the fixed air which is so heavy and acid, the inflammable air which is so light, and the phlogisticated air which has no quality in common with the other two sorts of air. There are cases in which the weight of the combination is diminished by an accumulation of phlogiston: phlogiston then sometimes communicates absolute lightness to any mixture of which it forms a part: on other occasions, a contrary effect is produced; nothing appears uniform, no general and exact conclusion is found.

To draw such a conclusion, the aid of modern chymistry was requisite, and it effected the purpose by the following rules: "There is no phlogiston; pure air is a simple substance; phlogisticated air, and inflammable air are other simple substances; combustion is merely a combination of pure air with bodies." Like the sublime expression recorded in Genesis, these few words have diffused universal light; chaos is changed into order, every thing assumes its proper place, and the whole forms the most magnificent spectacle.

But this chymistry was like the heathen gods: out of nothing it could create nothing; it required matter as the subject of its command, and that matter Priestley was the chief mean of supplying.

In this respect, then, he may justly be regarded as one of the fathers of modern chymistry, and he participates in the glory of the authors of that celebrated revolution in science. But he was a father who would never acknowledge his child.

His perseverance in support of his first opinions was astonishing. Unmoved, he beheld their most able defenders successively joining the adverse party; and when M. Kirwan had, after most of the others, abjured phlogiston, Priestley, remaining alone on the field of battle, issued a new challenge, in an address to the principal French chymists. By a fortunate chance, this was noticed immediately, and on the spot. M. Adet, then Ambassador from France to the United States, became at the same time the worthy representative of French chymistry, and replied to the new arguments employed against it. Those arguments were used by Dr. Priestley, because, though so ingenious, so skilful in the operations of that transcendent chymistry of which he was the creator, he had little practice in those of ordinary chymistry. For example, we drew fixed air from substances in which he had not imagined it to exist, and from that circumstance denied that it invariably owed its origin to carbon. In forming water with oxygene and hydrogene, he always found a small quantity of nitrous acid, and yet he took no notice of the portion of azate by which it was produced.

His new writings brought back none of those who had deserted his opinion. Like many other men who have endeavoured to stop the motions originally communicated by themselves, he found that ideas once thrown into the mind resemble seeds, whose fruitfulness depends on the laws of nature, not on the will of them by whom they were scattered; and we may add, that when they have taken root, no human power can tear them from their soil.

I am now, gentlemen, arrived at the most painful part of my task.

You have contemplated Priestley proceeding from one stage of success to another in the study of human science, to which, however, he devoted merely his leisure moments.

I must now point him out in a different career; struggling against nature with respect to those things, the first principles of which she has determined to keep concealed under a veil impenetrable to our reason; endeavouring to subject the world to his suppositions; consuming almost the whole of his life in these vain efforts, and thus precipitating himself into an abyss of misery.

Here I, like him, have need of all your indulgence. Possibly the details I am about to give will, to some persons, seem foreign to the place in which I speak; but, in my opinion, it is in this place more especially that the dreadful example they hold forth ought to be regarded with interest.

Priestley, I have informed you, was an ecclesiastic; I must add, that he was successively of three religions before he resolved to become a religious teacher.

Brought up in all the rigor of the presbyterian, which we call the calvinistic faith, whether the reason were that he found in that system too much to believe, or whether, even at that time, he was disposed to render to himself a strict account of his belief, at the age of twenty years, he adopted the creed of the Arians; a creed which, after having endangered Christianity during the reign of the successors of Constantine, now finds an asylum in England alone; but which, in modern times, is adorned, and in some measure indemnified for the loss of its former power, by the names of Milton, of Clarke, of Locke, and even, as some say, of Newton.

Arianism, although it represents the Christ as a created being, considers him a being of superior nature, produced before the creation of the world, and the instrument of the Creator in the productions of other beings: this is the doctrine which we find, invested with all the splendor of poetry, in the Paradise Lost. Priestley having long professed the Arian faith, abandoned it at length, and became an Unitarian, or, as we should say, a Socinian.

Amongst those who hear me, there are, perhaps, few who have ever enquired into the difference between the two sects. It consists in this: the Socinians deny the pre-existence of the Christ, and regard him as a mere man, although they revere in him the Saviour of the world.

During thirty years, this subtile distinction between two heresies occupied a mind formed to consider the most important subjects of science, and occasioned Priestley to compose an incomparably greater number of volumes than he ever wrote on the different sorts of air.

His system is, that the primitive Church, like the Jews, was of the Unitarian belief, but that it remained so a very short time; that the first corrup-

tion of that doctrine arose from the gradual introduction of the opinions of the Gnostics, who, it is well known, appeared in the time of the Apostles, and who brought into the West that principle of the Indian philosophy, that God employed an intermediate being in the creation of the world: that the Greek philosophy, likewise, uniting itself to Christianity, at length personified the Word, which, according to Plato and the first Platonic Christians, was merely an abstract quality, an attribute, an emanation of the Divinity; that the desire of giving increased honour to the Legislator of the Christians, without altering too much the fundamental dogma of the unity of God, was the cause that those imaginary beings were identified with the person of Jesus; that Arianism was derived more particularly from the intermediate being of the Gnostics, whilst the personification of the Word gave rise to the consubstantiality taught by Athanasius and the Nicene Fathers, and consequently to the dogma of the Trinity.

Priestley was not less singular in the metaphysical part of his creed. The science of true metaphysics has of late demonstrated, that it is impossible for the thinking substance, by the exertion of its powers, to become acquainted with its own nature, in the same manner as it is impossible for the eye to behold itself; for it would be needful to remove to a distance, in order to contemplate itself, and compare itself with other beings; whereas, on the contrary, it is in itself alone, and its own modifications, that it is able, or imagines itself able, to examine them.

Priestley either was ignorant of these inferences, or did not stop to consider them. In his opinion, scripture and experience agree in proving the soul material; the fibres of the brain are the depositaries of the images produced by the senses; from the power inherent in those fibres, of mutually exciting their vibrations, originates the association of ideas: consciousness will perish with the body, but at the resurrection it will be revived with the body, by the will and power of God: from death till that time we shall be under the absolute dominion of sleep; and till that time we shall not be called to the distribution of rewards and punishments. A material soul is subjected to the necessary empire of exterior agents: there is no free-will; an absolute necessity guides all our determinations. What then, he has been asked, is the use of rewards and punishments? They are intended to give us an additional motive for the practice of virtue. We may easily imagine that he disbelieved the eternity of punishments. Many of these dogmas, we must own, were those of the first Socinians, and Priestley did nothing more than support them by new arguments.

It certainly is not requisite for me to decide on questions so unconnected with the studies which bring us together; questions, besides, which have been so often discussed; by barely stating them, I have done all that is needful. It is, however, incumbent on me to say, that Priestley maintained his opinions with too much ability; his adversaries themselves acknowledge his vast erudition, and the plausibility with which he combined and enforced his arguments; they unanimously represent him as one of the most able polemics of later ages, and one of the most dangerous enemies of orthodoxy. Writers like him are no longer feared in the Catholic church, where authority alone is arbiter of faith; where writings opposing the received dogmas remain unknown to the faithful: but in protestant countries, where every question is subject to argumentation, a kind of civil war perpetually exists; the theologians are ever in arms; dominion over minds is a prize continually offered to their ambition, and vast conquests may yet be obtained by the art of reasoning. This appears to have been the temptation to Priestley; and who would not forgive him? Power has such charms, and that power whose instrument is persuasion alone, is apparently so gentle! He might likewise have the weakness to think it needful, in these days of infidelity, to disencumber the faith; as a vessel in a storm is lightened by throwing over the greater part of her freight. In fact, from the number of dogmas which he rejected, one might suppose that one step more would have thrown him into absolute scepticism; but that step he avoided; in religion, as in philosophy, he chose to occupy a post of his own, however perilous, and trusted to his courage for its defence. He was unwilling that any one should not accompany him, or should go farther than himself. Whilst attacking the orthodox, he at the same time repulsed the infidels; and when any work appeared in Europe

which seemed in the smallest degree to oppose revelation in general, or his particular views of revelation, it was scarcely published before he considered himself obliged to refute it.

In this species of warfare, his activity was incessant. Atheists, Deists, Jews, Arians, Quakers, Methodists, Episcopalians, and Catholics, all had occasion to resist him. He has written books against each of these sects, and I should take up a considerable time if I mentioned but their titles.

His sincerity in these controversies is evident, from his belief that, by studying the Scriptures, he was able to foretel approaching events. Prophets who are not convinced, prophesy things of distant date, that they may not be proved deceivers during their life; but Priestley considered his predictions certain. In 1799 he published an address to the Jews, in which he foretels, from the Revelations of Daniel and of St. John, their speedy re-establishment in Palestine, the re-union of the different tribes, and the foundation of the reign of glory. Besides the calculation of years, which brings the epoch to the beginning of the nineteenth century, the symptoms of this great event were to be, the destruction of the Papal power, of the Turkish empire, and of the kingdoms of Europe. The French monarchy, said he, which appeared so firmly established, is just fallen; and the others will soon follow. The Pope is dethroned and banished; the Turk maintains his dominion but by the compassion of his neighbours.—Priestley lived to see part of these apparent symptoms vanish.

Gentlemen, I should have concealed from you circumstances of so extraordinary a nature, if our eulogies were not historical, and designed to exhibit defects as well as excellencies, according to the rule laid down by the first and most illustrious of our predecessors. Is there not, however, some utility in shewing, by examples, how far the best minds may be hurried away, when they go beyond the limits prescribed by Providence to our understanding? The aberrations of this great genius are a more effectual warning than his deep afflictions; for what generous man would not willingly incur even greater sufferings than his, if he were certain of proclaiming truth, and of being useful?

It was not exactly his theology which drew on Priestley his misfortunes (*in* England every one is at liberty to promulgate his own dogmas); but it was a system of politics too nearly connected with that theology; I mean the politics of the Dissenters, which generally imply a system of opposition.

In France, Protestants were considered republicans, from the nature of their religion. They were so only in consequence of oppression. It is the Catholics, in Ireland, who are believed to be republicans, while the Protestants, who keep them in subjection, are royalists because the king is on their side. This natural opposition is more violent in England than elsewhere, the reason of which is, that Dissenters are there tolerated in a certain degree, and in a certain degree only. They are kept from honours and public employments; they are strictly compelled to pay tithes for the support of a religion from which they depart; and their children are not admitted into the national Universities; yet they are suffered to remain numerous and wealthy; they meet together, they converse, they publish their writings, they possess all the means of heightening their resentment. Priestley, for thirty years, was the most eloquent, the most courageous, I may say, the most obstinate representer of their complaints, in which character he composed twenty volumes, and in which character he wrote against those famous letters of Edmund Burke which predicted so fearfully, and so truly, the miseries that were soon to follow the French Revolution. Apparently the object of Priestley's answer was not well understood here; for it procured him the titles of Citizen of France, and a Member of the Convention—titles which at that time seemed inappropriate to so ardent a defender of revelation and of universal tolerance. The first, however, he always applied to himself, but avoided using the second, under the pretext of being too little acquainted with our language. Without attempting to decide on their principle, it is but just to say that the political writings of Priestley to an extraordinary moderation in the language, unite a not less extraordinary loyalty in the sentiments. He makes no claims for the Protestant Dissenters, which he does not make equally, and even with more earnestness, for the Catholics, who are still greater sufferers: no Ca-

tholic has painted in more vivid colors the oppression endured by nine-tenths of the Irish people.

I know not whether the Catholics beheld with much gratitude the efforts of an Unitarian in their favor; but it is natural to imagine, that this diffusion of bi benevolence was not likely to reconcile the Episcopalians to him; and we find that the hatred of the high-church party was centered almost entirely in his person: all who wrote against him were sure of an ample recompense; many were rewarded with even bishoprics, which occasioned him jestingly to say, that it was he who had the disposal of English benefices.

But the aversion he inspired was not shown merely by these legal means, and it appears too true that the writings and fanatical sermons of some Episcopalian ministers contributed greatly to the persecutions of which he was the victim. This was the epoch at which the commencement of the French Revolution had caused divisions, not only in France, but in every state, in every city, almost in every family in Europe. War was kindled in France alone, but contention was heard in every place; and it is remarkable that the countries which enjoyed the greatest liberty were most ardently desirous of a revolution. At one time the partizans of the Government of Great Britain saw no resource except in those methods which were then so useful to the enemies of the government of France. The real or supposed revolutionists were tumultuously assailed. One of the most dreadful of the riots was that of Birmingham, on the 14th of July 1791. A number of persons of different sects, some of them churchmen, were met to celebrate our Revolution: it was reported that Priestley had been the promoter of this festival; forged letters of invitation, couched in the most seditious terms, were attributed to him; it was also confidently asserted, that ridiculous or ill designed toasts had been drunk, whilst those given at the meeting were totally different. At length the enraged populace gathered together from all parts; calumny rapidly spread and augmented; and the blackest projects were charged on the company assembled; the house in which they had met was attacked, broken into, and destroyed. The furious multitude could utter nothing but the name of Priestley; *he* was the minister of the Dissenters, the head of the revolutionists, who had long been the object of hatred to the church; and this was the moment for vengeance. The unfortunate Priestley was so ignorant of all that was imputed to him on that day, that he did not know what was passing in the town, nor had he been present at the dinner; but the mob would listen to no arguments; believing he had fled, they armed themselves with torches and every instrument of destruction, and flew towards his house. This modest retreat, at half a mile's distance from Birmingham, was the acquisition of his frugality. There, with his wife and two of his sons, he lived in all the simplicity of ancient manners; there he had received the homage of the many travellers, illustrious by birth or merit, who had determined not to leave England without becoming acquainted with so great a man; there, for the space of eleven years, his time had been divided between the study of the sciences, the instruction of youth, and the exercise of charity, the principal duty of his office. In this dwelling one ornament alone was seen, but that was incomparable; it was an immense collection of instruments, most of which were invented and constructed by himself;—a source of many novel truths, and of many discoveries useful to the rioters themselves, who were almost all workmen at Birmingham; and amongst the numerous manufactures of that place, there was scarcely one which had not received some improvement from the discoveries of Priestley. But how feeble is gratitude opposed to party spirit! and, besides, how little can the common people appreciate services of this nature! Every thing was reduced to ashes; the instruments used in experiments which had occupied several months, and which were to resolve important questions, were totally destroyed; registers of observations, made during several years, were committed to the flames; many works partly written, and a considerable library, containing various notes, additions, and commentaries, shared the same fate. In a few minutes the house was burnt, or razed, to the ground. How dreadful was the moment in which a man, of near seventy years of age, thus beheld the destruction of all that half a century of constant assiduity, and

of the economy of every day and every minute, had but just enabled him to acquire! I mean not his moderate fortune; that was nothing; but the work of his hands, the conceptions of his mind; all the ideas and experiments that he had reserved for the meditation of his remaining life. His family, who had forced him to remove to some distance on the approach of the mob, now tore him from this scene of horror. The riot continued three days, and the houses of his friends suffered the fate of his own. As usual, the victims were the accused, and the papers failed not to assert, that the proofs of a great conspiracy had been found among Priestley's writings. This calumny was evidently refuted by his public residence during two years in the Dissenting College at Hackney, where he was teacher of chemistry, and where he became successor to the celebrated Dr. Price, as minister to the Dissenting Congregation. There was sufficient time for bringing him to justice, nor would that measure have been prevented by any sentiments of benevolence, if the slightest proof of his guilt had existed. His enemies vented their malice, by publishing the vilest calumnies, in periodical writings and political pamphlets. We meet with few examples of such violent hatred; and this inhuman desire to blacken the character of a man who did so much honour to his native country would be inexplicable, if we had not seen, in the last fifteen years, so many instances of the effect of party spirit in poisoning the mind, and if fifteen centuries had not shewn with what fury those invectives are uttered, whose pretext is of a sacred nature. Nothing in Priestley's disposition seemed calculated to inspire such enmity; the controversies in which he engaged had no influence on his feelings: for instance, he was always the friend of Dr. Price, although they had frequently written against each other's opinions. Far from being haughty or turbulent, his conversation displayed all the modesty apparent in his writings. Nothing was easier to him than to say, "I know not;" words which could not be uttered without great pain by the generality of men who are learned by profession. His physiognomy had an expression of sadness rather than inquietude; yet he avoided not the society of his friends, nor the admission of amiable vivacity into his friendly intercourse. Although profound in various sciences, he passed several hours of each day in the instruction of children. This was his favourite occupation, and his disciples still venerate him with filial tenderness, and many with the most ardent enthusiasm.

No consideration could restrain Priestley, when he thought it his duty to defend some truth; and this trait of character, so respectable in itself, prevented the effect of his amiable qualities, and became the torment of his life, because he carried it to excess, not considering that argument is but the least of the means to be employed in promulgating amongst men those opinions which interrupt their habits, or wound their temporary interests. The numberless insults he received, and his fear of again endangering the property and the lives of his friends, at length rendered his situation in his native country insupportable. His new establishment at Hackney, where his industry and patience had already enabled him to repair, in some measure, the disasters of Birmingham, could no longer detain him; and since it would have justified all the imputations of his enemies, if he had come into France during the war, he had no hope of finding repose except in the United States of America. But it was long before he enjoyed it even there: English prejudices pursued him beyond the ocean, and until Mr. Jefferson was made President, he was not without fear of being obliged to quit his asylum. The dedication of his Ecclesiastical History, addressed to that respectable Magistrate, as a testimony of gratitude for the tranquillity he had restored to him, and Mr. Jefferson's reply, are fine examples of the connection which may exist between men of letters and statesmen, without debasing either.

Priestley intended to devote the rest of his life to the work I have just mentioned, in which he purposed to unite in one body the developement and the proofs of all his theological opinions; but he was stopped at the fourth volume by a fatal accident: his food was one day poisoned; it is not known by what means. All the family was endangered, and he himself remained from that time in a languishing state; a gradual decline terminated his existence, after three years of suffering.

His last moments witnessed the effusions of that piety which had animated his whole life, and which, by being ill-

regulated, had been the cause of all his errors. He requested to have a part of the New Testament read to him; afterwards he thanked God for granting him a life of usefulness and a peaceful death. Amongst the greatest blessings he had enjoyed, he reckoned that of having personally known most of his celebrated cotemporaries. "I am going to sleep, like you," said he to his grand-children, who were brought to him; "but we shall all awake together," added he, looking at the persons who were attending him, "and, I hope, to eternal happiness." These words, which were the last he uttered, shewed the faith in which he died. Such was the end of this man, whom his enemies had so long accused of attempting to overthrow all religion and all morality. His greatest error, however, was that of mistaking his vocation, and attaching too much importance to his own view of those subjects on which the most important of all sentiments is, the love of peace.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

A Society for the Distribution of Unitarian Tracts is just instituted at Birmingham, for Warwickshire and the neighbouring counties. It is to be entitled "The Unitarian Tract Society." The terms of subscription are, five shillings per ann.; a year's subscription being paid in advance.—This is the fifth Unitarian Book Society which has been established in England and Wales within fifteen years. There are openings for others in the North and North-West of England, which will not, we trust, be long neglected.

The "Endeavour Society" for promoting unity and charity, according to the principles of the Church of England, will publish in a few weeks a Manual of Orthodox Divinity, for the young and uninstructed.

The "Calvinist Missionary Society" held their annual meeting on the days of the 14th, 15th, and 16th of May. Their public services were attended, as usual, by a vast concourse of people. The following sums were collected at their several places of worship; viz. at Surry Chapel, 276l. 4s. 1d.—at the Tabernacle, 132l. 14s. 11d.—at Tottenham Court Chapel, 190l. 2s. 6d.—at St. Lawrence Church, Guildhall, 171l. 13s. 2d.—at Sion Chapel, 123l. 8s. 8d.—making in all the sum of 894l. 3s. 4d. The four sermons preached on these occasions are in the press, together with the Report of the Directors, &c. This immense Society—immense in numbers, resources, and influence—has now been established twelve years, and yet seems to have accomplished no one *great* object. It has, however, exhibited, throughout, an edifying spectacle of zeal and cordiality; and those who are most averse to its doctrines must admire and applaud its spirit. It may be the instrument of temporary evils, but we have no doubt it will prove in the end an engine of great and mighty good.

Two thousand copies of a translation of the gospel of St. John in the Mohawk language, have been printed, five hundred of which have been recently sent to America.

LITERARY.

Dr. Toulmin, of Birmingham, is about to publish, in one octavo volume, the Life of the Rev. Samuel Bourne, formerly Minister at Birmingham. Specimens will be given of Mr. Bourne's catechetical lectures. It is intended to give also sketches of the lives of Ministers and others contemporary with Mr. Bourne, and connected with him.

The Rev. W. Hazlitt, A. M. proposes to publish, by subscription, Fifty-two Sermons, in two octavo volumes, price 16s. in boards. Subscribers' names are taken by Mr. Johnson, St. Paul's Church-yard, and by the Printer of the Monthly Repository.

The lovers of antic drollery and broad humour will rejoice to hear, that Dr. Walcot is printing a new collection of Odes and Elegies, in his own peculiar style, to be entitled "*Tristia*, or, the Sorrows of Peter."

POLITICO-RELIGIOUS.

Letters from Madrid inform us, that the Bull-fights are abolished in Spain.

Slave-Trade.——We congratulate our readers upon the disposition of the

Government of this country to abolish this nefarious traffic. Two Resolutions upon the subject have passed the two Houses of Parliament, viz. 1st, That the Houses, conceiving the African Slave Trade to be contrary to justice, humanity, and sound policy, will, as early as possible, take such effectual measures for the abolition, as may seem to them to be most proper; 2d, that an humble address be presented to his Majesty, beseeching him that he may be graciously pleased to adopt such measures as to him may seem meet to induce America and the Powers of Europe to unite with this country in a Resolution to abolish the trade in slaves.

By an account laid before the House of Commons, it appears, that the number of parishes in Ireland, in the year 1791, was 2436—of benefices, or union of parishes, 1120—of churches, 1101—and of glebe-houses, 355: that the grants, by the Board of First Fruits, of 500l. each, towards building churches, amounted since 1791 to 88; and for houses of 100l. each, to 116.

NEW PUBLICATIONS.

RELIGIOUS.

The Encouraging Aspect of the Times, a Sermon preached at Portsea, by J. Griffin, 8vo. 1s.

The Essence, Spirituality, and Glorious Issue of the Religion of Christ to all God's Chosen, exhibited in Remarks on "Verily, verily." By Samuel Barnard, junr. 12mo. 4s.

The Life and Writings of the late Rev. W. Grimshaw, A. B. Minister of Haworth, Yorkshire. By W. Miles. 2s.

Theological Catalogue for 1806, consisting of a Collection of Books in Divinity, Ecclesiastical History, and Sermons. By W. Baynes. 6d.

The Book of Common Prayer, together with the Psalter or Psalms of David; with an Introduction, comprizing a History of the English Liturgy, a Sketch of the Reformation of Religion in England, and a View of the English Translations of the Holy Scripture. By the Rev. R. Warner, of Bath. 13s.

The Destiny of the German Empire, Part II.; or, Reflections on the recent Subjugation of the Emperor of Germany. By J. Bicheno, A. M. 1s. 6d.

Letters on Various Religious Subjects. By W. Cooper, of Dublin; giving an Account of his Religious Principles. Nos. 1—6. 3d. each.

Forty Sermons on Doctrinal and Practical Subjects, selected from the Works of Dr. S. Clarke, for the Use of Families; with some Account of his Life. By Samuel Clapham, A. M. 8vo. 9s.

The Christian Spectator; or, Religious Sketches from Real Life. 12mo. 2s. 6d. sewed.

The Battle of Armageddon; or, Final Triumph of the Protestant Cause, 12mo. 1s.

Vetus Testamentum è Versione Septuaginta Interpretum, juxta exemplar Vaticanum, ex Editione L. Bos. 4 vol. crown 8vo. 1l. 5s. sheets. Printed at the Clarendon Press, Oxford.

Diatesseron; sive integra Hist. Dom. nostri Jesu Christi, Gr. ex IV Evang. &c. a Jos. White. 8vo. 3s. sheets. Clarendon Press.

Homilies of the Church of England. 8vo. 6s. 6d. sheets. Clarendon Press.

Hints for the Security of the Established Church, humbly addressed to his Grace the Archbishop of Canterbury. 1s.

A Letter to Lord Porchester, on the present degraded State of the English Clergy. 1s.

POETICAL.

The Falls of Clyde; or, the Fairies. A Scottish Dramatic Pastoral, in Five Acts, with Three Preliminary Dissertations. Two Engravings. 8vo. 7s. 6d.

The Patriot; or, Wallace. A Historical Tragedy. 12mo. 2s. 6d.

The Poetical Works of Sir David Lindsay, of the Mount, Lion King at Arms under James V. A new Edition, corrected and enlarged; with a Life of the Author, Prefatory Dissertations, and an Appropriate Glossary. By George Chalmers, F. R. S. S. A. 3 vol. crown 8vo. 1l. 16s.

The Wild Harp's Murmurs, or Rustic Strains. By D. Service. 4s.

A Trip to Margate, with a Description of its Environs. By W. Robinson, Esq. 4to. 2s. 6d.

The First Book of the Iliad of Homer,

translated into English Blank Verse; with Notes. By P. Williams, D. D. Archdeacon of Merioneth. To which are added, Conjectures concerning the Origin of Poetic Fiction, that the Summit of the Olympus was the Place where the Gods assembled in Council. Foolscap 8vo. 3s.

MISCELLANEOUS

Naval Anecdotes, illustrating the Character of British Seamen, and recording the most Impressive Examples of their Skill, Valour, Fortitude, and Magnanimity. 8vo. 10s. 6d.

Views in Suffolk, Norfolk, and Northamptonshire, illustrative of the Works of R. Bloomfield; to which is added, a Memoir of the Poet's Life. By E. W. Brayley. Demy 8vo. 10s. 6d. Royal 8vo. 15s. 4to. 1l. 5s.

Censura Literaria, containing Titles, Abstracts, and Opinions of Old English Books. By S. E. Brydges, Esq. Vol. II. 8vo. 10s. 6d.

A Chymical Catechism, for the Use of Young People, with Copious Notes for the Assistance of the Teacher; to which is added, a Vocabulary of Chymical Terms, &c. By S. Parkes. 8vo. 12s.

A History of Ireland, from the earliest Accounts to the Union in 1801. By the Rev. J. Gordon. 2 vols. 8vo. 1l. 1s.

The Transactions of the Royal Irish Academy. Vol. X. 4to. 1l.

A Cabinet of Quadrupeds; consisting of highly-finished Engravings, by James Tookey, from Drawings by Julius Ibbetson, with Historical and Scientific Descriptions. By J. Church, F. S. M. 2 vols. royal 4to. 9l. large paper, 17l. 17s. boards.

Excursions in North America; described in Letters from a Gentleman and his Young Companion, to their Friends in England. By Priscilla Wakefield. With a Map. 12mo. 5s.

Manual of Health; or, the Invalid conducted safely through the Seasons. 18mo. 5s.

Geography in Miniature; or, the World at one View. On one large Sheet for hanging up. 1s.

Lackington, Allen, & Co.'s Catalogue of Books for the Year 1806. 3 parts. 6d. each.

A Sketch of the Professional Life and Character of John Clark, M. D. By J. R. Fenwick, M. D. 8vo. 2s.

Recollections of Paris, in the Years 1802—5. By J. Pinkerton. 2 vol. 8vo.

The Progress of Archbishop Baldwin through Wales, on the Service of the Holy Cross, A. D. 1188, and the Description of Wales, written in Latin by Giraldus De Barri; translated into English, and illustrated by Maps, Views, and Annotations. By Sir R. C. Hoare, Bart. 2 vols. royal 4to. 8l. 8s. boards, imperial 4to, with Proof Plates, 11l. 11s. boards.

The First Book of Archai; or, the Evenings of Southill. By Nicholas Salman, 5s.

CORRESPONDENCE.

The following Communications are received, and intended for publication: Conclusion of Cambro-British Biographical Sketches—Original Sermon of Dr. Price's, on Job xix. 28.—Remarks on an Apology for Calvin's Murder of Servetus in the Evangelical Magazine, by "Anti-Trinitarian."—The Doctrine of Universal Restoration, deduced from the Language of an Advocate of the Eternity of Misery, by J. H. Prince.—R. P.'s Thoughts on 2 Cor. ii. 7—10.—W. H.'s admirable Summary of the Evidences of Revealed Religion—Review of Barron's Lectures—Strictures on Andrew Fuller's Orthodoxy—and A. E. Y's Remonstrance with Gogmagog.

The Verses of Anthropos would not, we fear, entertain our readers. We are pleased with their piety, but have looked in them in vain for *poetry*.

J. T. has completely answered the argument for the Divinity of Christ which he brings forward: but it has been so often answered before, and is indeed of so little weight, that it is unnecessary to discuss it in the Monthly Repository.

The Original Letters of the late Archbishop Newcome are under consideration.

The Reply of J. S. to A Plain Christian, in Vindication of Mr. Evanson, we are obliged reluctantly to postpone to our next number, as we are also W. H. R. on the French Application of the Prophecies, &c. and on the Political Restoration of the Jews.